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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES.

THE THREE VEDIC JYOTIS.—
Prof. Vishwanath Vidyalankar.

THE DOOM OF THE APOSTATE.—
Chamupati M. A.

POLITICAL VS. SOCIAL REFORM.—
Mr. Kalinath Ray

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THE

VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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THE THREE VEDIC JYOTIS
Their Common Origin and Their Mutual Convertibility

PROF. VISHWANATHA VIDYALANKAR, GURUKULA KANGRI.

THE concept Jyoti has been divided into four parts in the Vedas.

1. The first part is to be found on the Earth : The Terrestrial fire, Jatharagni (heat required for purposes of digestion), Herbal-heat (the heat that is latent in herbs), Davanala (Sea-

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fire), and Subterranean heat (the heat in the interior of the earth) are different forms of this Earth-fire. Among these, common fire is the only variety familiar to all. All these above mentioned forms have been called " Parthiv-Agni" (Terrestrial fire) in the Vedas.

2. The second variety of Jyoti is to be found in Antariksha (zones intermediate between heaven and earth). This shows itself particularly in the rainy season. Its habitat is the aqueous particles floating in the atmosphere according to the Vedas, for it is called (1) अपां मित्रम् (2) अप्सु ते सधिः (3) अप्सु अग्निः (4) अपां नपात् etc. This form of Jyoti is called electricity.

3. The third kind of Jyoti is the sun.

4. The fourth variety of Jyoti is the nocturnal light, viz. The moon and the stars.

All these kinds of Jyotis have been described in Rig-veda मण्डल ३, अध्याय १ वर्ग, २२, मन्त्र २ in the following mantra:—

"अग्ने यत्ते दिवि वर्चः, पृथिव्यां, यदोषधीष्वप्स्वा यजत्र। येनान्तरिक्षमुर्वाततन्थ, त्वेषः स भानुरर्णवो नृचक्षाः।

In this mantra the words "दिविवर्चः" indicate the third Jyoti that is the Sun, and the words "यत्पृथिव्याम्" denote the Terrestrial Jyoti. The expression "यत्ओषधीषु" points to the same Terrestrial-fire which resides in the herbs in a different form and which assumes the form of Terrestrial fire through combustion. The expression "यत् अप्सु" stands for the Electricity of the intermediate zones. Further on the words "येनान्तरिक्षमुर्वाततन्थ" stand for the fourth variety which is visible as lunar and stellar light. The word "अर्णवः" represents the Marine Jyoti called "वाडवानल" in Modern Sanskrit.

Of the above-mentioned Jyotis, the Terrestrial, Marine and vegetable fires may be indicated by the word "parthiv-Agni" (Terrestrial fire), for this fire being the best known is the chief among them. Very probably the words "यत्पृथिव्याम्" in the above mantra denotes the Sub-terranean heat too, which

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manifests itself sometimes as Volcanic fire. We thus see that Jyoti has been divided into four principal varieties in the Vedas. The lunar and stellar light is generally considered to be included in the celestial fire, the sun, and hence at several places, the Veda speaks of "त्रिज्योतिः" i. e. Triple or threefold Jyoti only.

The Common Cause of the Three Jyotis

The next question that demands our attention is whether the three Jyotis, i. e, the Celestial, the Intermediate, and the Terrestrial are absolutely different from one another and mutually exclusive, or they can be traced to a common origin or cause. The pitcher, the pot, the jug are different in name and form, but one so far as the material cause is concerned. On the other hand, gold, silver, iron and coal are absolutely different from one another. The question is whether the three Jyotis are three different entities eternally distinct or they have been derived from a common source.

The Vedic Solution of the Problem

1. In Rigveda 3/22/2, it has been said that the three Jyotis namely, the Celestial, The Intermediate and the Terrestrial have one common cause called Agni.

2. Rigveda 7. 8. 28. runs as follow:—

"दिवस्परि प्रथमं जज्ञे अग्निः, अस्मत् द्वितीयं परि जातवेदाः। तृतीयमप्सु नृमणा अजस्रमिन्धानः एनं जरते स्वाधीः॥

The mantra means that:—

Agni first of all assumed the form of the Sun in the Heaven, and then of Terrestrial and Intermediate Jyotis.

In this mantra, too, the three Jyotis have been mentioned as having a common cause namely Agni.

3. Durgacharya writes, while commenting on निरुक्त, नैगमकाण्ड, अध्याय 4, खण्ड24, as follows:—"अयमेक एव त्रिषु स्थानेषु जायते"।

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It means that the common cause of Jyotis is one, but transforms itself into three.

4. In Rigveda 6.3.39. 16. we find the following mantra: **अग्निर्मूर्धा, दिवः ककुत्, पतिः पृथिव्या अयम्। अपाँ रेतांसि जिन्वति॥** The mantra means, that Agni is the highest, The sun is nothing but Agni. Fire the Lord of the Earth is also Agni, moreover the Electricity latent in water is a transformation of Agni.

5. Durgachary, writes, while commenting on Nirukta **दैवत काण्ड ७। २६** as follows:—**एकमेवेदंज्योतिः ज्योतिष्ट्वाविशेषात्, तत्पुनरेतज्जगद्यात्रासिद्धये त्रेधा विभक्तम्।**

i. e. In reality the Jyoti is but one, which manifests itself in three forms, residing in the Earth, Heaven and the Intermediate regions.

6. In Rigveda **२, ३, १४**, the following mantra occurs:— **"अस्य वामस्य पलितस्य होतुः, तस्य भ्राता मध्यमो ऽस्त्यश्नः। तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्पतिं सप्तपुत्रम्॥**

In this mantra the Sun, Electricity and Terrestrial Fire have been called brothers **"भ्रातरः,"** a word pointing to a common origin, to which the three trace their descent alike.

We thus come to the conclusion that the Veda regards these Jyotis not as absolutely disparate but as the three manifestations of a common cause named Agni.

The Nature of the Common Cause : Agni

We shall now discuss the question whether the common cause "Agni" is in its essence Matter or Force. For a solution of this problem we must refer to the Vedic mantras bearing on the genesis of the above-mentioned three Jyotis. Many mantras describe the Terrestrial-Fire by means of the following Adjectival names. **सहसः पुत्रः, सहसः सूनो !, सहसो यहो !, सहस्कृत !, ऊर्जो नपात् !, सहसा जायमानः, ऊर्जः पुत्रम्** etc.

All these adjectival names mean "born of force" or "offspring of force."

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Several mantras describe this Terrestrial-Fire as the result of churning or friction between bodies. Thus the cause of the Terrestrial Fire, according to Veda is Force or Energy.

The Cause of Electricity

We now want to determine according to the Veda whether Matter or Force is the cause of Electricity.

The following mantra 8.3.4.5. of the Rigveda describes Electricity. "अश्वादियायेति यद्वदन्त्योजसो जातमुत मन्य एनम्। मन्यो-रीयाय हर्म्येषु तस्थौ यतः प्रजज्ञे इन्द्रो अस्य वेद ॥ This mantra speaks of Electricity as "ओजसो जातम्" (born of force).

Durgacharya comments on this verse as follows :—कुतश्चिदति महतो बलराशेः जातम्, It means:—Atmospheric Electricity springs from an immense amount of Force. This too shows that the cause of Electricity is Force, not matter.

The Cause of the Sun

We find the following words regarding Electricity in Rigveda 3. 1. 17. 5.

... "द्विता च सत्ता"

Yaskacharya writes concerning this passage in his commentary on Nirukta as follows:—"द्वैधं सत्ता, मध्यमे च स्थाने, उत्तमे च" It means:—Electricity is to be found in two regions, namely, the Terrestrial and the Celestial. Durgacharya commenting on Yaska writes as follows:—"मध्यमे च स्थाने विद्युद्भावेन, उत्तमे च स्थाने सूर्यभावेन, i. e. Electricity resides in the Atmosphere as Electricity but in the Celestial Region as the Sun.

But it has been shown above that the cause of Electricity is Force. There is no resisting the conclusion, then, that Force is the cause of the Solar Energy too. The Veda therefore propounds the theory that the common cause of the three Jyotis is Force and not Matter. This Force has been named Agni in the Vedas.

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Mutual Convertibility of the Three Jyotis.

The most important question regarding these Jyotis is whether or not each of them is convertible into the others. Let us see what the Veda has to say about this question.

Electricity as the origin of the Terrestrial Fire.

Yaskacharya commentery on the word *Dravinoda* in his *Nirukta Daivata Kanda*, Chap. 8. Khnada 2. says :—"तत्को द्रविणोदाः, इन्द्र इति क्रौष्टुकिः, अथाप्यग्नि द्राविणोदसमाह, एष पुनरेतस्मात् जायत इति"।

i. e. According to क्रौष्टुकि *Dravinoda* means Electricity, for the Terrestrial Fire has been called *Dravinodas* in the Veda; and *Dravinodas* means the product of Dravinoda; and as Terrestrial Fire springs from Electricity Dravinoda must be but another name for Electricity. Thus Kraushtiki's argument shows that ancient Aryans knew that terrestrial fire could come out of Electricity also. Kraushtiki quotes the following Vedic mantra, too, in support of his view :—"यो हत्वाहिमरिणात्सप्त सिन्धून् यो गा उदाजदपधा वलस्य। यो अश्मनोरन्तरग्निं जजान संवृक् समत्सु स जनास इंद्रः॥ ऋ. २।६।७।३॥

The Mantra means :—

That which makes incisions in the clouds and lets torrents flow to the Earth, is also the cause of Terrestrial and Celestial Fires. According to this Mantra the cause of the Terrestrial Fire is Electricity, for it alone pierces the clouds and lets rain fall. Durgacharya comments on it in this wise :—

"एष पुनरग्निरेतस्मादिन्द्रात् जायत इति"

i. e. This Terrestrial Fire originates from this Electricity.

The following mantra 12.36. of यजुर्वेद too, corroborates this view :—"अप्सु अग्ने सधिष्टव, सौषधीरनुरुध्यसे। गर्भेसन् जायसे पुनः"

Mahidhara comments on the mantra in this manner:—"अप्सु जलेषु तव सधिः स्थानम। स त्वमोषधी यवाद्या अनुरुध्यसे, ओषधिपरिणाममनु परिणमसे, किंच गर्भे अरण्ययोर्मध्ये स्थितः सन् पुनर्जायसे।

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The Veda mantra combined with Mahidhara's commentry seems to propound the theory that :—

"The self-same Agni which resides in water as Electricity is to be found in herbs as latent Vegetal Fire which is transformed into Terrestrial Fire on combustion." In the preceding mantra Electricity has been described as the direct cause of Terrestrial Fire, whereas this mantra combined with Mahidhara's commentry describes Electricity as causing Terrestrial Fire through intermediate links.

The Sun as cause of Terrestrial Fire.

While commenting on the word Vaiswanara **वैश्वानर** in his Nirukta, Daivata Kanda, Yaskacharya quotes the following passages from a Brahmana :—**"देवसवितरेतं त्वा वृणतेऽग्नि होत्राय सह पित्रा वैश्वानरेण"**

Yaskacharya comments on the passage as follows :—

"इममेवाग्नि सवितारमाह, सर्वस्य प्रसवितारं, मध्यमं वोत्तमं वा अग्निं पितरम्"

i.e. "Terrestrial Fire has been called Savitar. (i.e. Generator) and Electricity and the Sun have been called the fathers of this Terrestrial Fire." This shows clearly that the sun also is a source of the Terrestrial Fire. We thus find that the Veda describes the Electricity and the Sun each as the cause of the Terrestrial Fire. Yaskacharya gives a very interesting experiment in his Nirukta as verification of this view as follows :—

अयमेवाग्निः वैश्वानर इति शाकपूणिः । विश्वानरावेते उत्तरे ज्योतिषी, वैश्वानरोऽयं यत्ताभ्यां जायते । कथं न्वेताभ्यां जायते । यत्र वैद्युतः शरणमभिहन्ति यावदनुपात्तो भवति मध्यमधर्मैव तावद्भवति, उदकेन्धनः शरीरोपशमनः । उपादीयमान एवायं सम्पद्यते उदकोपशमनः शरीरदीप्तिः । अथादित्यादुदीचिप्रथमसमावृत्ते आदित्ये कंसं वा मणिं वा परिमृज्य प्रतिस्वरे यत्र शुष्कगोमयमसंस्पृशन् धारयति तत् प्रदीप्यते, सोऽयमेव सम्पद्यते ॥

In this passage Yaska first of all proves that there are many similarities between the Terrestrial and the Atmospheric Electricities. And then he says that since the two Electricities

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produce similar effects and since Terrestrial Electricity can be transformed into fire, the Atmospheric Electricity, too, must be similarly transformable.

In another experiment Yaskacharya proves the Generation of the Terrestrial Fire from the Sun. He says that if we expose, when the sun shines bright, a burnished bronze-vessel to its rays, and place a dry piece of cow-dung at its focus where the rays are concentrated, the cow-dung catches fire. The burnished bronze-vessel in this experiment plays the part of condensers, so common in these days.

Yaskacharya gives still another expriment in the above passage in support of the same view. In this experiment मणि is used instead of bronze-vessel. I am of opinion that this Mani was nothing but the convex lens of modern days. Nyaya Darshan 3. 1. 47. directs the use of sphatik for this purpose as follow :– स्फटिकान्तरितेऽप्यादित्यरश्मेः दाह्येऽविघातात्। This स्फटिक too, seems to be the convex lens.

The Sun as the cause of Electricity.

The Veda seems to hold that Electricity can be generated in three different ways :–

(1) Through the mutual friction of aqueous particles.
(2) Through the friction of aqueous particles with air.
(3) Through the sun's rays.

With reference to the third case, the following mantra may be quoted. "वलित्था महिमा वामिन्द्राग्नी पनिष्ठ आ । समानो वां जनिता, युवं यमा विहेह मातरा" ऋ. ४ । ८ । २५ । १ ॥

Durgacharya comments on it as follows: –

वां समानो जनिता, जनयिता सूर्यः। तौ युवामेवं कृत्वा एकपितृकौ एकजन्मानौ "यमौ भ्रातरौ"। "इहेह मातरा" इह च पृथिवी लोके, इह चान्तरिक्षलोके अवस्थितौ "मातरौ" सर्वस्य लोकस्य निर्माणकर्त्र्यौ। एवमिह मन्त्रे पितृत्वेन सूर्यो व्यपदिष्टः। इन्द्राग्नी यमौ इति यमशब्देन मध्यमस्थानपृथिवीस्थानयोर्ग्रहणम्।

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i. e. The Terrestrial Fire and the Intermediate Fire (i.e. Electricity) both have their source in the rays of the sun

The following mantra of Rigveda 4. 5. 10. 4, too, bears on the same point : –

"अपामुपस्थे महिषा अगृभ्णत विशो राजानमुपतस्थु ऋष्टिमयम्। आ दूतो अग्निम-फरद्रि वस्वतो वैश्वानरं मातरिश्वा परावतः॥

i. e. In the Atmospheric regions, in the presence of aqueous particles, the sun's rays are, through the agency of air, transformed into Electricity.

Maharshi Dayananda, too, while commenting on the following mantra of the Rigveda, corroborates this theory. The mantra runs as follows : –

त्वामग्ने पुष्करादधि अथर्वा निरमन्थत। मूर्धनो विश्वस्य बाघतः॥

The Rishi gives the purport of the Mantra in the following words : –

" You should act, as the scientists do, when they derive Electricity from the Sun, and put it to practical uses.

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THE DOOM OF THE APOSTATE*

Pt. Chamupati M. A.

WE HAVE seen in the foregoing chapters how most of the injunctions revealed in the Quran, especially those which governed the relations of Muslims with non-Muslims, were in their origin devised simply to meet the exigencies of war. A Muslim boy who had fled away with a Christian, and had adopted the faith of the latter, was allowed to remain Christian, as in the circumstances that prevailed at that time that course of conduct was found expedient. The Prophet had in the days of his powerlessness in Mecca emphasised the liberty of the individual to embrace what religion suited him. This emphasis he laid in response to the insistence of his opponents on his accepting their aith. The formula permitting religious liberty to all once established, Muhammad adhered to it as long as there arose no political necessity of issuing a new, a different ordinance. In the time of peace apostasy from Islam meant only decrease in the statistical strength of Muslims. When, however, war had set in, and the belligerent parties were divided from each other on the basis of religion, apostasy was synonymous with treason, which even modern law will punish with death. On some such plea can the order of the Quran in this behalf be made plausible. A few of the verses containing this behest are with orthodox comment thereon reproduced below:—

1. O, those who believe ? If any one of you turn away from his faith, well, God will send a people whom you will love and who will love you. (Quran VI 54.)

The Quran appears to have omitted to state here what to do with the apostate. Commentators on the Quran fill up the gap. Says Bezavi:—

* A chapter from the author's forthcoming book ' An un-Holy War'

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God gave tidings of these happenings before they took place. Three tribes apostatized towards the end of Mohammad's life. One of them was Banu Mudlaj.....The chief was killed by Fairoz Dailami in the night of the Prophet's death. The news was carried to the Prophet and the Mohammadans rejoiced.

Similar also was the fate of other tribes which Bezavi narrates in the lines that follow. In a succeeding verse in the same chapter the Quran is itself explicit :—

And if they turn away (from their faith), take hold of them and kill them where you find them. (IV 89-90.)

No comment is needed on this passage. The words enclosed within brackets are taken from Bezavi to make the meaning of the text clear.

The former of these verses is explained in Bukhari, whose place among the collectors of traditions is foremost. In the chapter bearing on the Acceptance or Non-acceptance of Repentance from Apostates this verse is quoted as deciding this most important issue. Difference of opinion is shown to exist among Ulema as to the exact decree to be based on the injunction of this verse. That the apostate should be murdered all are unanimous. Whether to give him three days' respite and allow him to recant, if he will, is the point at issue. The Quran has it:—

How shall Allah guide a people who disbelieved after they had believed. iii 80.

Dar Qitni is said to have reported on the authority of Jabir that the Prophet ordered the murder of a woman who apostatized in his life-time. A few pages further a man is stated to have come to the Prophet to take with him the governer whom the latter appointed over the province of Yaman. Moaz was sent to fill that office and as he saw a man bound hand and foot and learnt on inquiry that he was an apostate from Islam, he refused to sit till the latter was mur-

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dered, as this, he said, was the behest of Allah and the Prophet. (Faiz Bari on Sahih Bukhari.)

Those who will not allow even three days' respite to the apostate base their judgment on the following verse of the Quran:—

Those who once believed, then became non-believers, then believed, then again became non-believers, and thus advanced in disbelief, them Allah is not going to forgive. (IV. 17.)

In Islam the use of repentance is to secure Allah's forgiveness. When this is denied, and the curse attendant on apostasy is to remain till eternity, it is fruitless to readmit the deserter into the Islamic fold.

The motive of the Prophet in condemning an apostate from Islam to death appears to us to have been at the outset simply political. His successors, instead of recognising the strategic necessity of that measure, which should have lasted only till hostilities lasted, have perpetuated it into an eternal command, which no power either on earth or in heaven can now abrogate. They even justify this commandment with logic, the ingenuity of which makes its intrinsic absurdity the more conspicuously striking. To the Muslim jurist Islam alone is the true religion, and the fundamentals of Islam are barely two, viz, belief in Allah and the Prophet. As Sir Abdul Rahim points out in his legal compilation, "Muhammadan Jurisprudence," "One who would not recognise the existence of Allah, is no better than a brute". He deserves treatment as a base brute, too. What harm if he is killed ! The doors of paradise are for ever bolted against him. He is foredoomed to be an eternal inmate of hell. It is therefore from all points of view best to rid the earth of that abominable burden of an accursed wretch. No matter what other virtues he practises, the one fundamental virtue which alone would, according to the Muslim view, impart to every virtue the essential character of virtue, viz. faith in

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Allah and His Prophet, is wanting in him. He is an eyesore to the Muslim and must die. The sooner the better.

The author of *Hedaya* discusses this question at length. He considers also the problem arising in connection with the property left by the apostate and his marriage and progeny begotten before and after his apostasy. As an evidence of orthodox Muslim mentality on this point, no more reliable authority could be available, wherefore we make no apology for reproducing the following lengthy extracts :—

'When a Musalman apostatizes from the faith, an exposition thereof is to be laid before him in such a manner that if his apostasy should have risen from any religious doubts or scruples, those may be removed. The reason for laying an exposition of the faith before him is that it is possible some *doubts* or *errors* may have arisen in his mind, which may be removed by such exposition ; and as there are two modes of repelling the sin of apostasy, namely, *destruction* or *Islam*, and Islam is preferable to destruction, the evil is rather to be removed by means of an exposition of the faith ; but yet this exposition of the faith is not incumbent according to what the learned have remarked upon this head, since a call to the faith has already reached the apostate.

" An apostate is to be imprisoned for three days ; within which time if he returns to the faith, it is well ; but if not, he must be slain. It is recorded in the *Jam'a Sagheer* that " an exposition of the faith is to be laid before an apostate, and if he refuses the faith he must be slain "; and with respect to what is above stated, that he is to be imprisoned for three days, it only implies that if he requires a delay, three days must be granted him, as such is the term generally admited and allowed for the purpose of consideration. It is recorded from *Hanifa* and *Abu Jusef* that the granting of a delay of three days is laudable, whether the apostate requires it or not : and it is recorded from *Shafi'i* that it is incumbent on the Imam to delay for three days, and that it is not lawful for him to put the apostate to death before the lapse of that time ; since it is most probable that a Mussalman will not apostatize but from some doubt or error arising in his mind ; wherefore some time is necessary for consideration, and this is fixed at three days. The arguments of our doctors upon this point are two-fold. First, God says, in the Koran, " Slay the unbeliever," without any reserve of a delay of three days being granted to him ; and the Pro-

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phet has also said "*Slay the man who changes his religion*" without mentioning anything concerning a delay. Secondly, an apostate is an *infidel enemy* who has received a call to the faith, wherefore he may be slain upon the instant, without any delay. An apostate is termed on this occasion an *infidel enemy*, because he is undoubtedly such; and he is not *protected*, since he has not required a protection; neither is he a *Zimmee*, because capitation tax has not been accepted from him; hence it is proved that he is an *infidel enemy*. It is to be observed that, in these rules, there is no difference made between an apostate who is a *freeman* and one who is a *slave*, as the arguments upon which they are established apply equally to both descriptions. ....

If an apostate dies or be slain in his apostasy, his property acquired during his profession of the faith goes to his heirs who are Musalmans, and whatever he acquired during the apostasy is public property of the community of Mussulmans; that is, it goes to the public treasury. This is according to Hanifa. , . . .

All acts of an apostate with respect to his property such as purchase, sale, manumission, mortgage, and gift done during his apostasy are suspended in their effect. If therefore, he becomes a Mussalman those acts are valid; but if he dies, or be slain, or desert into a foreign country, those acts are null.

"If any person kills an apostate, before an exposition of the faith has been laid open to him, it is abominable (that is, it is laudable to let him continue unmolested). Nothing, however, is incurred by the slayer; because the infidelity of an alien (?) renders the killing of him admissible; and an *exposition* of the faith, after a *call* to the faith, is not necessary.

If a Mussulman woman becomes an apostate, she is not put to death, but is imprisoned, until she returns to the faith, *Shafei* maintains that she is to be put to death; because of the tradition before cited;—and also, because, as men are put to death for apostasy solely for this reason that it is a crime of great magnitude, and therefore requires that its punishment be proportionately severe (namely, *death*), so the apostasy for woman being likewise (like that of a man) a crime of great magnitude, it follows that *her* punishment should be the same as that of a *man*.

"If a husband and wife both apostatize, and desert to a foreign country and the woman becomse pregnant there, and brings forth a child, and to this child another child be afterwards born, and the Mussulman troops then

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subdue the territory, the child and the *child's* child both are plunder, and the property of the state: the *child* is so, because as the apostate mother is made a slave, her child is so likewise, as a dependent on her; and the *child's* child is so, besause he is an original infidel and an enemy; and as an original infidel is *fee*, or the property of the state. so is *he: woman's* child may, moreover, be *compelled* to become a Mussulman, but not the *child's* child. *Hassan* records from *Haneefa* that compulsion may be upon the child's child also, to make him embrace the faith, as a dependent of the *grandfather*."

Our last quotation is from Sir Abdul Rahim's "Mohammedan Jurisprudence," a recent compilation which may be fairly thought to represent sound Muslim opinion as to the award of Islam in all matters of vital importance to that faith.

Apostasy or change of faith from Islam to infidelity places the apostate outside the protection of law. The law, however, by way of indulgence gives the apostate a certain *locus poenitentia*. For instance, he will be first asked to conform to the faith and, if he entertains any doubt, efforts must be made to remove it by argument. He will be given an option of three days to re-embrace the Faith, before the sentence is passed on him. But since by the very fact of apostasy a man loses the protection of law, if even before the chance of re-embracing the Faith has been given to him a Muslim kills an apostate, it will be considered as an improper act, but he would incur no penalty of the law. So long as the sentence has not been passed on an apostate, he will be allowed, according to the two disciples, to retain possession of his property but according to Abu Hanifa, it passes to his heirs at the instance of apostasy.

Maulana Abdul Bari on the occasion of the Unity Conference which was a sequel to Mahtama Gandhi's 21 days' fast in Delhi, demanded that apostasy from Islam should be made punishable in British India, if not with death, with at least imprisonment, as it is in the Bhopal state. This, it will be seen, was strictly in accord with the traditional Muhamedan law.

Samuel M. Zwemer has recently written a book styled 'The Law of Apostasy in Islam,' in which he has gone in detail

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into the problem why in Islamic countries Christianity has found so few followers. The main cause according to him is the fear of death which like the sword of Damocles hangs over the head of a convert from Islam, even if he were to leave not only his hearth and home, but also his country. The most startling portions, some of them pathetically so, of his book are those in which concrete examples of the penalty of death visited on Christian converts from Islam are graphically related. The whole description forms an extremely horrid, an utmostly appalling reading. Let us, for instance, cull only one case.

The story of martyrdom of Geronimo by the Pasha Ali, a Calabrian renegade, deserves notice, partly as a typical instance of older Algerian methods with apostates and partly because of its dramatic sequel.

It was about the year A.D. 1536, when, amongst the prisoners brought into Oran by the Spaniards, after a raid on some troublesome Arab tribes, was a boy of about four years old. With the others he was put up for sale as a slave. He was bought by the Vicar General, Juan Caro, brought up as a Christian and baptized by the name of Geronimo. During an outbreak of plague in A. D , 1542, Geronimo escaped, returned home and for some years lived as a Mohammedan. In May, A.D. 1559, at the age of twenty five years, he determined to leave his home, to return to Oran, and once more to adopt Christianity. He was received by his old master, Juan Caro, married to an Arab girl who was also a Christian, and enrolled in one of the squadrons called "Guadrillas de Campo."

In May 1569, he was sent from Oran with nine companions to surprise a village or Donar on the seashore. On this expedition he was taken prisoner by a couple of of Tetuan brigantines, and carried to Algiers, to be once more sold as a slave. When a body of slaves was brought in, the Pasha had a right to choose one in every ten for himself, and this Geronimo passed into the hands of Ali. Every effort was made to induce him to renounce Christianity once more, and to return to Islam, but in vain. The Pasha was then engaged in building a fort called the Burj-Setti-Takelit (named afterwards, for some unknown reason, "Le fort des Vingt-Quatre Heures"), to protect the water-gate, Bab-el-oned, of Algiers. On September 18th, A. D. 1669, Geronimo was sent for and given the choice of either at once renouncing Christianity, or being buried alive in

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one of the great cases in which blocks of concrete were being made for construction of the fort.

But the faith of Geronimo was not to be shaken. The chains were then struck off his legs, he was bound hand and foot and thrown into the case of concrete. The block was then built up into the north wall of the fort, but its position was noted and remembered by "Michael of Navarre," a Christian and a master mason, who was making the concrete. The facts were collected by Don Diego de Haeds, and printed in his Topography of Algiers.

In A. D. 1853 the French found it necessary to remove the fort. At half past twelve on December 27th of that year, the explosion of a mine split one of the blocks of concrete and revealed the bones of Geronimo which had lain in their strange tomb for nearly three hundred years. The block containing the bones has been placed in the cathedral, but as relics have obstinately refused to work a miracle, the title of Geronimo to be a saint has not been made good. "Ossa venerabilis servi Dei Geronimo," so runs the epitaph.

A plaster cast taken of the cavity shows the arms of Geronimo still bound, but in the awful struggles of suffocation his legs had broken loose.

Towards the close of his description, the writer sketches the gradual change which modern enlightenment is effecting in the law of Islamic countries under this head. Not more than two decades ago apostates from Islam were punished in all these Islamic territories according to the dictates of Hedaya, and even now though the letter of the law has changed, the fanaticism of the people will yet take considerable time to soften. Religious liberty to the Moslem-born is yet a dream in lands where Islam has had its sway.

The statement of a Moslem barrister practising in Cairo may be taken as a sample of the state of things obtaining in these countries.

As a general principle carefully followed by the Egyptian Government in all of its recent enactments, Mohammadan law (Hanifi Code) is followed out as regards rules of succession and personal status (marriage, divorce, apostasy, etc.). Mohammedan Criminal Law is entirely done away with, and so is the civil law of obligations in general and special contracts, e.g. sale, lease, etc. As regards apostasy in particular there is no recent

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law. The old law is followed in the above sense, i. e. in inheritance and marriage ; but no sentence for criminal punishment could be passed upon an apostate, because Egypt follows the recent Penal Code (since 1883), which in principle is almost textually borrowed from the French Penal Code. This does not punish apostasy, and the general principle in the modern Penal Law is 'no punishment unless a crime is with the law i. e Penal Law.' A Moslem who deserts Islam looses the right of inheritance, as the Mohammadan law of succession explicitly states: Difference of religion is a bar to inheritance. But he does not lose the property which he owns at the time of apostasy. The Mohammadan law of marriage holds here to-day, and the Mohammadan wife of an apostate has the right to be divorced unless she herself embraces Christianity. The Mohammadan law allows a Mohammadan to marry a Christian wife, but does not allow a Mohammadan woman to marry a non-Mohammadan.

In India, as long as Islam had full liberty to proselytize, and Hindus, prior to the advent of the Arya Samaj, were a community, on the gates of whose churches was painted in bold letters 'Exit', while for the re-admission of a once lost sheep, or for the new admission of one entirely fresh from an alien fold, there was no door or even wicket open, everything was going on smoothly. The Christian evangelist was safe under state patronage. It was the Hindu cry of *Shuddhi*, the Indian name for evangelization, which as its espousers claimed, is a time-old practice of their community, suspended only recently by an ease-loving priesthood, under cricumstances into which we need not go at present, and now simply resumed – it was this cry that sent a thrill of sensation through the whole Muslim India. A cry of revolt was raised against it and it was proclaimed both in the press and on the platform that the Hindu could under no circumstances be allowed to prosecute his (to some) newly adopted mission of Vedic evangelization. The Hindu persisted and won wonderful successes in succession. The movement caught. Could the Muslim be expected to look on, when onslaughts were being made on the citadel of Muhammadanism

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just before his eyes, and the ranks of the faithful were evidently thinning ? He foamed, he fretted, but under a non-Islamic government had to give in.

Repulsed in the open field, the more fanatical section resorted to its usual subterfuges, viz., secret seduction, intimidation and assassination. Pt. Lekh Ram, whose death was significantly foretold by Mirza Gulam Ahmad of Qadian, whose 'heresy' in Islam we shall have occasion to notice in the next chapter, was murdered by one who had come with the professed object of being made Arya. Swami Shraddhananda was assassinated on his sick-bed by a Muslim calligrapher who professed to wish to discuss Islam with the august Arya leader whom he had chosen to be his imminent victim. A few days back Khwaja Hasan Nizami had announced in his monthly journal that he was going to follow in the foot-steps of Hasan bin Saba, the well-known founder of the Muhammadan sect of Assassins, though in the same breath the writer had in a light though singularly dogmatic vein contradicted the finding of history and stated that Hasan bin Saba had not instigated assassinations. A day before the actual date of murder he hinted ominously that the bier of Shuddhi was to be drowned presently in the waters of the Jumna. The Urdu couplet conveying that portentous hint was addressed to the Swami who was "to take the bier of Shuddhi and consign it to the Jumna." A motor car and a couple of cyclists were seen moving near the residence of the prospective martyr just before this foul deed took place. A *Fatva* is reported to have been discoverd under the signatures apparently of a number of *Maulanas*, awarding death to a culprit of the type of Shraddhananda, who, though not himself an apostate, was a powerful instigator to that iniquity. In the course of the proceedings of the case against the assassin, Muslim sympathy for his criminal audacity manifested itself in the shape of resolutions, speeches, articles and homilies in mosques. What conclusion could be more natural from all these symptoms than

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that the tragedy was preconcerted and that an atmosphere favourable to the execution of that dark deed had been created by expositions of Islamic *shariyat* ?

Thus while Islam has, in keeping with its ancient tradition, tarnished its name in the contemporary annals of India and the world, an Arya Sanyasi, the cyncosure of all Hindu eyes, has been immortalised as martyr for a most holy cause. The procession that attended his funeral, the most gorgeous ever witnessed even in the imperial city of Delhi, was such as kings and emperors might envy. The blood of the martyr has hallowed the cause to which his holy life, already brimful of righteous glories, won by dint of sheer sacrifice and service, has by the pistol of the assassin been in due form consecreted.

It was this event which drew from the pen of Mahatma Gandhi, a tender though inveterate apologist for Islam and Muslims, a line which points unerringly to the genuine trend of the *Mulla's* secret mentality. His telling words run as follows :—

The Muslim is rather too free with the sword and the pistol.

Aye, and this as we have shown, in perfect accord with the teachings of the Quran, the holy tradition and the law of Islam as stated and promulgated by Muslim jurists.

It may not be out of place to say here something, by way of contrast, about the Aryan view of Vedic evangelization, known popularly as *Shuddhi*. The Arya allows liberty of thought to every body. From the time of the Veda people of various religious persuasions have been living together in India in perfect peace and harmony. We have already referred to the verse of the Veda which depicts a picture of civic life in which men and women of different *dharmas* are borne by the same earth which supplies them nourishment like a milch cow that kicks not the milk-man or milk-maid. The authority for *Shuddhi* is derived primarily from the same Veda, which though not anxious to force its injunctions on all men and women, is yet concerned in their spiritual welfare and lays on its followers the duty of carrying the message Divine to all the denizens of the universe. Says the Rigveda :—

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Extending the dominion of Indra,
With all possible haste,
Make all men Aryas,
Rooting out miserliness (of all descriptions)

The object before the Veda is to instil in all human beings the virtues of Indra, i e. the Lord whom as the Acme of Goodness, all human beings worship. Thus is the Arya required to disseminate his faith. The word 'Arya' literally means 'of the Lord.' By moral uplift of humanity a universal fraternity of righteous people is to be evolved, in which the dominant feeling will be that of universal love. Narrow-mindedness, a subtle and most dangerous form of miserliness, has to go. All loving all and owning allegiance to the Lord of All—that is the Aryan ideal.

The fact that varied communities have in different times been pouring into India, and been absorbed in course of time in the Arya or Hindu population is a truism of history. Never was persecution employed as a means to that religious end. The civilizing influence of the morally dominant community has invariably operated as a leaven to imbue with its higher spiritual characteristics a section of people that stood culturally low. Reclamation of both individuals and classes of individuals has been a process ever at work, though on account of its tacit silence, a result of perfect self-confidence that underlay its gradual operation, it has been very little perceived.

Instances of reconversion of whole groups from Christianity and Islam to Hinduism within recent historical times have been given in Census Reports. We read in the Census of India 1911., Vol. 1, page 121 :—

"Apart from these recent efforts, it appears that here and there small communities of Christian and Mohammedan converts have drifted back into Hinduism. The Virap and Varap Agris of the Thana district of Bombay

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are said to have reverted to Hinduism from Christianity less than a century ago. The Kirpal Bhandaris of the same district were forcibly converted to Christianity by the Portuguese, but were afterwards accepted back into Hinduism. The Matia Kunbis and Sheikhadas of Bombay have been referred to in paragraph 156. Regarding those of Baroda the local superintendent writes that they became Mohammedans about three centuries ago but have gradually abandoned their Mohammedan practices, and many of them were recently admitted into the Vaishnava sects of Ramanand and Swami Narayan."

Devala Smriti prescribes a rite of purification, by the performance of which a non-Hindu may be re-made Hindu. Shuddhi has got to go on. All those who are conscious of their possession of a message of cultural elevation of humanity have a God-given right to try to win brothers in faith. Practical immorality alone deserves, on its meirts, to be penalised. To make evangelization, whether Christian or Muslim or Vedic, a respectable movement in the eyes of disinterested observers, two precautions are necessary – first, that the propaganda of evangelization should identify itself with, not at all run-counter to, the dictates of rational morality ; second that the methods that it employs should be those of peaceful persuasion applied always above board. Arya evangelization fulfils these two conditions. It has already established itself by dint of its intrinsic merits and is bound to make progress. If proselytization in other churches were to conform to the same moral standard of open probity, and aim likewise at the ethical upliftment of the converts, the various camps working to win followers would, instead of breeding strife among men, serve as mutually supplementary movements for the moral betterment of the human race. The view-point of the Arya is thus, instead of being miserly and egoistic, broad-mindedly liberal. His civic motto, as the civic motto of the community to which he belongs is the golden social rule 'Live and let live'.

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ARYA SAMAJA AND EDUCATIONAL CONSCRIPTION.

By Prof. S. N. Pherwani. M. A., Shikarpur, Sind.

AMONG the ten clear-cut principles which form the basis of the Samaja, the sixth, eighth and ninth run as follows :

6. The primary object of the Samaj is to do good to the world by improving the physical, spiritual and and social condition of mankind.

4. Ignorance ought to be dispelled and knowledge diffused.

9. None ought to be contented with his own good alone; but every one ought to regard his prosperity as included in that of others.

These form the backbone of of the educational creed of the Samaja. And the Samaja has done wonderful work in the cause of education. Witness the Gurukulas, colleges, schools, anathalayas etc. But the time has now come to take a further step.

Our human trinity.

Child, woman and man–these make up our human trinity. Every worker in social regeneration must envisage these, and in the order mentioned. Systematic work in social regeneration must take up nature's spontaneous work in regeneration, and nature begins its renewal with the child. In our attempts at social reform, Man became the first object of our attention, and suppression of drink, debauchery, and customs of cruelty and conspicuous waste, the first item in social reform. And Man arrogating to himself the right to think for the whole of society, soon began to feel and consider his wrongs towards Woman, who next became the centre of the reformer's attention. It is time that right social thinking should advance a step further and

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realize, that the emancipation and regeneration of Man is not possible, without the emancipation and regeneration of Woman, the guardian angel in every home, and that the emancipation aud regeneration of both is dependent upon the efforts to regenerate the child, the future of humanity. Our sins against children are far greater than our sins against women. Our ignorance, neglect and cruelty towards children poisons the roots of our social organism.

Child care and child culture.

The importance of child care and child culture, the only solid and subsantial foundation of social reform and regeneration, is now being gradually realized by progressive people. Nature's renewal begins with the child, social renewal must also begin there. Only last year 1200 educationists from different parts of the world met at Locarno, and the most important resolution that they passed, was the one emphasising the overwhelming importance of pre-school years. America has already a children's University, and innumerable Nursery schools. England has caught up the cry. The Education Act 1918 gives a place to Nursery schools for taking care of children between the ages of two and a half and five. There are already twenty six state-supported Nursery Schools there, besides a number of private ones. The people are recognising the fundamental importance of pre-school years. The ministry of health has shown, how between 30 to 40% physical defects and diseases are preventible by means of Nursery schools. We are told " The Nursery schools are the best means for providing sure foundations for a healthy manhood and womanhood."

The key to social regeneration.

Bertrand Russel's brilliant book on "Education" shows

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the change in emphasis that is occuring. "The first year of life," he writes, was formerly regarded as lying outside the sphere of education." At least until the infant could speak, if not longer, it was left to the entirely unchecked care of mothers and nurses, who were supposed to know by instinct what was good for the child. As a matter of fact they did not know. An enormous proportion of children died during the first year, and of the remainder many were already ruined in health. By bad handling the foundations had been laid for disastrous habits of mind. All this has only recently been realized." There is reason to think that with adequate care and skill very few children would die in infancy. In his chapter on Fear he writes "I propose to deal with moral education, especially in the years between second and sixth. By the time the child is six years old moral education ought to be nearly complete, that is to say the further virtues which would be required in later years, ought to be developed by the boy or girl spontaneously, as a result of the good habits already existing, and ambitions already stimulated. It is only where early moral training has been neglected or badly given that much will be needed at later stages." The rapidity with which infants acquire habits is amazing. Every bad habit acquired is a barrier to better habits later, that is why the first formation of habits in early infancy is so important. The infant learns more within the first twelve months, than it will ever learn again in the same space of time." These quotations are, I believe, enough to show the importance of attention to childhood for purposes of social regeneration. Wrong training may make a child timid, superstitious, destructive, selfish, untruthful, and unsympathetic, while by right training we can make him fearless, observant, constructive, unselfish, truthful, and tenderly sympathetic. Should not our social reform movement be directed towards better care and culture of childhood,

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dna greater justice towards the weakest of the weak, the Child

Our Sins against Childhood

Of our social sins against childhood, I shall mention only a few. The death-rate amongst our infant ranges from three hundred to four hundred per thousand, in the first year, against only thirty to forty in garden villages and New Zealand. Thus we kill them ten times as fast as we can help. That we kill off more than one third in the first year is really a massacre of innocents which society should atone for. That we cripple and dwarf most of the rest can also be proved. Read the scathing indictment of the great mother soul Madame Montessori, regarding our callous robbery of even their mothers' milk from some children, and the way we ill treat children by having everything in our homes, either too high or too heavy for them.

Right Education of Women, a Help to Atonement.

To expiate for these sins we should reform our system of girls, education. To dmy min woman's mission is to render herself adorable by establishing moral empire over the hearts of men,by discharging her due functions as Mother and Life-builder, as Healer and Health-preserver, as Companion, Educator and Ennobler,as Inspirer of exalted public activity. She is to be the guardian angel of health, education and morality. Through her alone it is possible to make every home a happy home, the nursery of noble thoughts, words and deeds. Her education should be adjusted to these ends. Girls mature earlier than boys and so have a shorter period of education. They are as yet physically more delicate than boys, and so the burden of education ought to be lightened. We should give them an easy, enjoyable, effective education. I would make six monthly promotion the rule in all girls' schools. I would urg the adoption of modern active and enjoyable methods of education for them. And I would impart to them as early as I

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can with improved methods, a knowledge of and training in the essentials of character culture, Child education and Home education, Home Hygiene, First Aid and Home Nursing. For Character Culture I have found my Character Alphabet, and my Thirty-one Moral traits in Sindhi useful, also the teaching of the Hindu Decalogy of Yamas and Niyamas.

For education I teach Subhavik Barani Sikhia (Stoner's "Natural Education") instead of Sindhi book V, Montessori Sikhia instead of book Sixth, and would be teaching "Decroly Method" instead of book Seventh, and Satha Sikhia (Sociology) for understanding of Social life. For education in Home Hygiene, First Aid, and Home Nursing, St. John's Ambulance courses have been found useful and practical topped by King's Feeding and care of the Baby. I would urge the introduction of these in all Girls, schools. For training in St. John's Ambulance course the services of a local registerd practitioner may be requested and requisitioned.

Educational Conscription.

The aim should be to make girls and women self-supplying in the matter of Education. For this it is necessary that every educated woman and girl should voluntarily pledge herself to honorary-educational service for a few years, even a few hours a day, if not for full four hours. These are peaceful victories open to advancing womanhood. The educated ones should come forwad to wipe out illiteracy and ignorance from among the less advantaged ones. Plenty of men, too, specially pensioners should join the educational army and carry on a vigorous campaign against ignorance and illiteracy, turning their drawing rooms into schools and themselves into teachers. Education is the birthright of every one and it should not be only for the privileged few but for all. That it should be for all we need an army of Educators. A Volunteers' army, a band of trained workers, constituting a defence force against ignorance, the common enemy of Man-Kind.

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Swaraj is rooted in unselfish Self-direction and when we direct ourselves to supply our most patent needs, we shall be taking the most needed steps towards that end. Improvement in education is required as urgently as the diffusion of it. Education should have its objective better and greater life. Education should aim at culture of character, culture of brain power and culture of health and production of wealth. Increase of welfare and wealth should be its aim :—Our curricula have to be tested by these objectives. Do our schools induce right behaviour ? Do they make for clear and correct thinking ? Do they make for better and greater health ? Do they help our productivity through brawn and brain, skill and science ? If not, adjustments are required in these directions.

Such adjustments are being attempted in progressive countries. We should try to assimilate those progressive tendencies and recruit an army of progressive educators. This is the steady form of social service required. Society should so regulate its activities as to give the lowest an opportunity to share the blessings of the best social heritage. Let us try to bring the best culture and the best training to the door of the worker and the peasant, of them on whose work we enjoy and feed—that is social justice and social charity. May these out-pourings reach the hearts and hands of those who can serve and sacrifice, who have in them the making of the steady workers in the cause of education. Wake up, ye women and men of leisure and learning, well provided women and girls and pensioners and return and repay the debt of learning by opening and working girls' schools and boys' schools of a new type or even of the old, with sincere spirit of service. Thus may you take part in the building of a better tomorrow.

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Revive Vanaprastha

In the Hindu scheme of Ashramas, Vanaprastha the third quarter of life was meant for this purpose. The man of well-ordered life served his city and society with the same zest with which he had in the second quarter of his life served his family. What is needed is a revival of the Vanaprastha ideal. Here is a universal programme for Vanaprasthies. Go and vitalize the schools—serve in the nearest or if none be near, open your own. You that run after Municipal or Local memberships, here is a membership open to you straight for the asking. The price is self-giving and the reward real service of your motherland. Train yourselves for these. You will find Stoner's Natural Education, Montssorie's "Montessorie" Method," and "Decroly Class" by Hamaide usefully suggestive in the direction —Our great need is Voluntary Educational Conscription.

Concluding Appeal

I wish every one to consider the School to be as good a mosque or church as any, and the service of humanity an essential part of the service of divinity. He serves God who serves His little ones. Let the more experienced consider it as their first duty to pass on the best they have got from humanity to the next generation, through homes, noighbourhood centres, children homes, and schools. That is God's work, and participation therein is true worship. And if it comes to pass that people take to going to schools with the same religious regularity with which they engage in prayers or go to their temples and train themselves for helping humanity its best end, the growing children of God, and lend their leisure to that work, we shall soon be self-supplying in the matter of education, the greatest human necessity. I wish to enlist all well-provided women and men of leisure and learning in the great volunteer army of educators, the

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builders of a better tomorrow. And lest it may be thought by some of our elderly ladies and gentlemen that education is a taxing affair for which they have no adequate enregy, let me assure them, that the new education by apparatus is enjoyable to the educator as it is to the educated, and that there is something radically wrong with an education which makes the learner or the teacher unhappy or bored. Right education makes for the happiness of both alike. In it we do not put on the back of the man what we can put on the back of a machine and so relieve the teacher of drudgery and keep him for the human task of sympathetic observation and guidance. I would therefore request all to learn these new ways in education and Social Science and provide a happy enjoyable outlet for their leisure, and spend a few hours everyday in the great game of education and Social Science. Let me in the end summarise my specific proposals. They are :—

(1) Consider every child a 'Balakrishna' and organize Children's Homes—'Temples of Childhood.'

(2) Revere and worship womanhood. Reform your girls' education. Help every girl & woman to become worthy of worship, a real guardian angel in every Home. Make her a healer and teacher too. Thus alone can we make our Homes holy and happy nurseries of noble thoughts, words and deeds.

(3) Revive the ancient Ashrama of Vanaprastha of disinterested public service on the part of experienced elders, men and women of leisure and learning. Let all girls, women and men of leisure and learning, especially-well supported widows and pensioners be requested to turn themselves into educational and Social Reform missionaries.

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UNITY AND BROTHERHOOD

BY

Hy. S. L. Polak.

INDIA is today passing through a crisis, and if ever a watch-word were required, it surely is "Unity and Brotherhood."

By unity I do not mean the mere outward association of individuals and parties. If the divine spirit is all and in all, then obviously it is our first duty, and all religions teach it, to seek out the divine element in everyone and in every phase of existence. There is the statement of the old Latin writer: "Let nothing human be alien to me". It was not a thought promoted by mere idle curiosity. The old philosopher realised that for the true and universal observer nothing should be outside of his realm of observation, nothing should be accounted strange and unrelated, nothing should be regarded as untouchable and uninteresting, but all should be regarded as parts of a whole of which, with our ordinarily limited human vision, we can only see a portion of the skeleton and not the flesh and blood, so to speak, that it wears or the atmosphere in which it has its being.

In the political and social life of India it seems to me that the whole country has very largely departed from the ancient ideals and traditions. I am not among those that believe that the mere fact that a thing is old is a reason for preserving it any more than I am among those that believe that mearly because a thing is old it should, therefore, be rejected. Sir Oliver Lodge has recently warned us against both of these heresies. But there are certain ideas and ideals that, old as they are, are perennially new and refreshing. They embody such elements of truth as the human spirit has so far realised, and two of these concepts in particular are as true today as they were when they were first enunciated. These are the ideas of Unity and Brotherhood. If we conceive all things as

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part of the Godhead, if we remember that God works patiently, slowly, and surely, and that all things move towards His ends, however dissimilar, divergent, and conflicting they may appear to be to our limited vision, we will apply our minds to our tasks with more reverence, with more persistency, and with more patience. No task of national uplift, however seemingly trivial it may appear, will be too small to set our hand to or to encourage our fellow-workers to undertake. Bitterness, strife, and jealousy will disappear as we remember the Divine in our fellow-men, and in particular in our opponent, for he, too, is a factor in the divine Plan ; nor shall we wait until he reciprocates our breadth of view, our change of soul, and our spiritual perception. The evolved man proves himself by his freedom from conditions, and when he realises the right path he will not wait to traverse it until he has a companion. What seems to me to be needed in India today more than anything else is the spiritual pioneer, untramelled by sectarian views and political dogmas. It is in the application of the things of the spirit to the matters of everyday life that India will increasingly find the salvation that leads to Swarajya.

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POLITICAL VS. SOCIAL REFORM.

MR. KALINATH RAY EDITOR, THE TRIBUNE.

SHOULD political reform precede or follow social reform, is one of those eternal questions which constantly crop up in all countries in a state of transition. In India this question is at least as old as the Poona Congress, and indeed, a good many years older. Tilak definitely resisted the view that social reform should precede political reform, and stoutly maintained that without political reform no real social reform is possible. There were others who maintained the contrary proposition with equal vehemence. Even at the present time there are many who think that as long as untouchability remains, and some would add to it caste itself, so long there is no hope for India's political progress ; just as there are many others who think that neither caste nor untouchability has the smallest chance of disappearing unless and until India has politically come into her own. It is easy to show that each side represents a valuable fragmant of the truth and neither the whole truth. A country cannot indefinitly remain socially stagnant and yet strive for political freedom, nor can a country remain a contented slave politically, and yet sincerely hanker after social reform. There will always be individuals who are attracted to one side of national work rather than to another, and there will be short periods when for special reasons one or other branch of national work takes precedence of another in the general esteem. But taking the nation as a whole and a fairly long period it is safe to assert that great movements for social and political uplift are as a rule synchronous. It could scarcely have been otherwise. The soul of a nation, like that of an individual is one and indivisible, an organic unit ; and every great movement is a movement of the soul, an attempt on its part to reach forward to an ideal.

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How could any such movement leave any part of the soul entirely unaffected ? For an illustration of this truth we need not go very far. The two greatest movements for social reform in India in our time undoubtedly are the Brahma Samaja and the Arya Samaja ; and it is a matter of common knowledge that each of these movements in its own way has had a vast reacting influence on political thought and political action. Similarly the Congress has from the first been among the chief inspirers of the social reform movement, and many of its most prominent leaders have been among the most ardent social reformers. The great Tilak himself had a social side to his political programme; while his successor in national leadership is at least as enthusiastic an advocate of social reform as of political progress.

Yet there is a sense in which the question has a meaning and a reality. In a subject country social reform like all other activities tends to bear the stamp of the slavish mentality of its people. A few choicest spirits may rise from time to time who can shake themselves free from such mentality and can look at problems in their true perspective. But most people are content to take themselves, their social customs and institutions at the valuation of their political masters. A movement for social reform in such circumstances naturally runs the risk of being an attempt to make the country socially a copy, a feeble imitation, of the ruling country. All great movements, all movements that leave an abiding impress on the life or the destiny of a people, are spontaneous, springing out of the free life of that people, acting upon and being reacted upon by its environment. A movement for social reform, in this sense, is naturally denied to a people as long as it is not politically free. Then again the worst effect of political subjection is that it deprives a people and all its component parts of their power of initiative. Subject to extraneous authority politically, they

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tend to accept social customs and usages as a part of their lot, the decree of an inexorable fate. In such circumstances, the mere fact that a custom or an institution exists or has existed for years, is regarded as a sufficient reason for its continuing to exist. The pressure of economic forces may change the institution or the custom, but such a thing as a conscious deliberate change becomes almost an impossibility. For the same reason those who are on the lower rungs of the social ladder are content to remain where they are, without asserting their natural human right to ascend to the higher ladders. The problem of untouchability can never be wholly solved unless and until the untouchables themselves take the riddle of their deliverance into their own hands. Till then the process will be one of mere tinkering, and not of that complete trasformation of the lot of these millions of people, which is their inalienable birth-right. And there is no other, certainly no better way to enable the untouchables to take the problem of their uplift into their own hands than by giving them the franchise. As Mazzini has so beautifully put it, "how is a man to be shown that he has a mission on earth, to be given the consciousness of his duties and his rights, except by his initiation into citizenship, in other words, the suffrage ?" It is for this reason and from this point of view that there is truth in the statement that in a subject country, at all events, political reform with a capital R must precede social reform with small r. A movement for social reform there may, and indeed must, be simultaneously with political reform movement. Such social evils as definitely stand in the way of the big political reform or seriously interfere with national efficiency or are obviously inconsistent with the time spirit must be removed, irrespective of whether political reform is or is not within immediate reach. To remove them is in most cases a part of the political reform movement itself. But anything like a complete social transfor-

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mation can only follow and not precede the attainment of political freedom. This is exactly what the history of Turkey before the European war and now of Afghanistan clearly shows. This is exactly what we in India can expect. Only a politically free India can rejuvenate and overhaul herself socially.

ARYAN POLITY

DR. KALIDAS NAG, M. A.

The Aryans did not come to India with any invading army. They in migrating to India came with their culture and her cultural conquest was also their object. If the Vedas are immortal they must have brought them with them. At that time India was inhabited by ignorant and uncultured aborigines. The work of cultural conquest went on and a social structure was built with four main divisions, viz:—Brahmnas, Kshatriyas, Vaishyas and Sudras. The Brahmins had the monopoly of priestly duties. The Kshatriyas constituted the warrior class. The Vaishyas took to agriculture and commerce. The Sudras were given menial service. The first three classes were considerd as twice-born and enjoyed many social privileges, the Brahmins occupying the highest rank. The low-born people were Sudras and had no right to read the Vedas. Really the Sudras enjoyed very little of the Aryan culture. They were kept ignorant obviously to ensure the service of the twice-born classes. Many of the Sudra class left service, went away and became untouchable. Some of the Sudras were illegitimate children of the higher classes. Having nobler blood in their veins they refused to do any menial service and made common cause with the other runaway Sudras. They constitute the untouchable classes of India. These classes also include outcastes by reason of social ostracism.

The State was generally owned and managed by the Kshatriyas with the aid of the Brahmins. The laws were

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framed by the latter with or without royal assent. There was scarcely any social matter that was not mixed up with religion. Some of the laws were in the shape of religious injunctions. The penal laws were more preventive than punitive. Representative Government was unknown in any of he Aryan colonies. Autocracy prevailed everywhere. The result was that Aryan polity degenerated. Religion began to be divested of its spiritual elements. Autocracy led to selfishness and corruption and internal disssensions followed. Inter-provincial jealousy simply aggravated these dissensions. Rigidity of caste rules was largely responsible for inter-caste quarrels. Internecine fightings became the order of the day. Thus invasions from outside were made easy. Foreign invasions and conquests followed. Since the Mahomedan period religion has been separated from the State. Foreign states had very little to do with social matters also. Since the beginning of the Mohammedan rule, therefore, Aryan polity in India consisted of the social and religious matters. The socio-religious polity of the Aryans, being thus deprived of State aid, went from bad to worse. Disintegration ensued and social and religious matters went still more worse. Religious abuses and social idiosyncrasies introduced chaos into the Aryan socio-religious polity. Politically the Aryans latterly underwent abject slavery. I refrain from saying any thing further about the political aspect of the Aryan polity.

The Aryan polity was badly in need of socio-religious reforms. Providence could make no further delay in rescuing human society from social anarchy and religious misrule. Reformers in the persons of Guru Nanak, Raja Ram Mohan Roy, Guru Govind, Keshab Chandra Sen, Pratap Chandra Mazumdar, Swami Dayananda and others were born to bring about the necessary reforms. They were followed by many

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others and the work of reform went on with a considerable degree of enthusiam. But the state of things was so bad that success depended on thorough overhauling. Brahmo Samaja was established in Bengal and Arya Samaja in the Punjab to carry out the work of reform. But the work was very difficult. Although they established branches throughout the country, the reforms were not accepted freely. Adamantine conservatism was proof against any reform. Brahminism stood against the inauguration of the reforms. There is a royal road to perfect culture in the Vedic teachings. For obvious reasons Vedic teachings were withheld from the mass of the people. The motive could not but be a selfish one. It was to make the exploitation of the masses by the classes safe. Ignorance is a guarantee for such exploitation. Those who misled the people had themselves left that royal road to culture and the Vedic teachings had very little place in the Aryan polity. There can be no doubt that sometime after the Aryan colony had settled in India, Vedic culture made considerable progress. Retrogression or diversion followed but it is difficult to ascertain when. India was passing through a dark age when the reformers first began their work. Indian cultural regeneration requires that the lost Vedic culture be regained. The Vedic lessons should be the guide of our cultural progress. The Vedic culture is full of spiritual value and no culture can approach perfection without spiritual advancement. God-owned India is now God-forsaken, because the lessons of the Vedas are lost to us. Instead of worshipping God we worship the priest. Priestly domination is no less an obstacle to our cultural freedom than political domination to our political freedom. In every aspect of life we have deviated from the path of Truth. Our wheel of progress must be extricated from that rut. That can hardly be successful without waging a regular war against ignorance. Nothing but the light of God can remove it.

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WHEREIN LIES HAPPINESS?

BY

MR. CHUNI LAL NAYAR, B. A.

"A mighty King" so runs an ancient Indian story, "with his beautiful spouse, and lovely children, followed by a train of obedient able and handsome courtiers, moving like Solmon in all his glory, drove to a theatrical hall. There was arranged for that evening, a play specially designed by the finest dramatist. The most famous stars were taking part in the drama. The King was pleased beyond description to witness the play. Music was exquisite, acting of a really superb order, costumes of players of a pleasingly artistic variety and the plot of an enrapturing interest."

"But it was getting very late. His Majesty was in the habit of getting to bed quite early. Soon his eyes became heavy and he yearned for sleep. He could not however express his desire to disturb anybody. At last he quietly slipped from his seat and unrecognised went to a lovely back corner of the stage. There he laid aside his princely robes and stretched himself for sleep. In a short time he was enjoying sound sleep."

"Sound sleep – dreamless, quiet, undisturbed, sounder than he had ever enjoyed in life, quieter than he could imagine, he had that night on a bare uncovered floor."

"It was about the dawn when the play ended. The audience rose and the courtiers and others were astonished not to observe the King in his seat. They searched and at last found him just waking, rubbing his eyes. They all looked with mouths wide open and he quieted them with a smile and an assurance that he had had a very sound sleep and a happy night."

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"Happy" the word sounded unbelievable to his hearers. How could the King be happy in that condition ? And everybody wanted an answer."

How could the King be happy ? Happiness – where does it lie ? We might as well address the question to ourselves and try to find an answer.

What Makes a Man Happy ?

A beautiful wife, a son, wealth, splendour, a lovely dress, soft music, enchanting scenes ? The epicurean would say 'yes' and yet the King had everything about him and renounced them and slept on a bare floor and then said that he felt happy. What then ? A quite dreamless sleep, yes, but why ? The mind takes rest, says a superficial critic. In a dreamless sleep the mind is dead—it works not and there is little happiness in death.

Who said 'I felt happy' when the King expressed that sentiment ? The King's tounge ? It cannot be, for the King's tongue, it can not utter the word if the mind were not there to actuate it. The King's mind ? – it cannot be because it was sleeping. The King's consciousness (chit) ? – evidently, yes. But how is it that in a sound dreamless sleep only, the, King's consciousness recognises happiness. How is it that the King's intelligence (Buddhi) does not argue or criticise.

The truth is, in a sound sleep when all connection is cut off with the world of perception or conception, the mind, intelligence and consciousness are all lost in the sea of Soul (Atma) and enjoy happiness. And why should there be an experience of bliss ? Because the soul is Bliss itself.

The enquirer may proceed a step further. If our being is real happiness, why do we find pleasure in outward objects such as the birth of a son, meeting with wife etc, and hate loneliness ?

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The reason is not far to seek. There are three phases of the active principle of life—the three manifestations of our consciousness (Chit). (1) The concentrated phase, when a man draws away his mind, intelligence and Chit from all objects and loses himself in Atma (Soul) , he realises the true nature of his being or self and feels happy. To the self-illumined seer this happiness is known all his life and the worldly objects, howsoever precious, do not attract him. To the ordinary man, there arrive moments in life when in the commencement of a certain act, he withdraws all his mind, intellectual criticism from outside, and concentrates his whole being. For that moment, say in meeting with his wife or on the birth of a son he cuts his connection with the entire world of perception or conception (save in a particular act), and in a superbly concentrated moment the self gleams in him and he feels happy. For if the wife and the sons are sources of happiness (and not mere instruments for momentary concentration) why did the King say he felt happy when he was really away from his wife and sons.

To resume, the second phase of Chit is the unconcentrated or the wandering one. This is the phase which is observed in the average man. The soul is visible only in a manner as a picture through hot disturbed air. No wonder the averag-man is far from being happy. The third phase is the uncons-cious submergence of all activity in Atma (soul) as in sound sleep, which of course makes a man happy but the ordinary man wonders why he felt so happy in a sound sleep.

That Master Creator with an unbounded love of us all has illumined us with his own light, has infused in our soul his true nature—Bliss immeasurable, undiminishable, unchangable and unremovable. The kingdom of God lies within us. Happi-

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ness is the essence of our being. Within what an easy reach of us all He has placed the treasure. And yet there is a quest of happiness, a heart-burning search—a futile attempt to find outside what lies inter-woven with our very nature and being. O, the generosity of God and the folly of man !

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CONTEMPORARY THOUGHT REVIEWED

Mr. JAYAKAR ON SOCIAL REFORM

The following are extracts from the presidential address of Mr. M. R. Jayakar, delivered at the 44th session of the Indian National Social Conference on Dec. 25 at Calcutta :—

Institution of Caste.

Whatever might have been the origin of castes in India or the economic purpose which they served at one time when India was differently circumstanced, there is no doubt that it is being increasingly felt that the institution of caste is a very severe handicap on our effort towards freedom. Those who are in touch with the Non-brahman movement or with the agitation in favour of the Depressed, will be able to vouch that the problem has been so rapidly changing its form, under the stress of modern forces, that the agitation is now for a complete re-adjustment of the old-world arrangements of our social life. For several years, social reform was largely concerned with finding out an equitable basis for the relations subsisting between the weaker and the more developed elements of Hindu society and sought to rest the privileges of the latter on some economic basis, supposed or real. The so-called lower classes advanced their claims apologetically, very often basing them on the utilitarian necessities of the hour. Now their claim is bolder, and with the new values which Individuals in India have come to acquire under modern political arrangements, the social movement has acquired an unprecedented boldness. The claim now is not that caste disinctions should be modified but that they should be completely erased, so that caste, like religion, will become a matter of individual regulation, and will have no place in our public demeanour. Under the sway of this feeling, attempts have been made in Maharashtra to storm public temples, and threats of Satyagraha to attain social equality have been held out with a tenacity unknown before. If the weekly output proceeding from journals conducted by the members of the so-called lower classes is carefully examined, it will be found that their claim is now being

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more and more rested on the essential equality by birth of all human beings. They pathetically appeal to ancient Indian history and point out the changes which took place in ancient Hinduism showing its wonderful adaptability to changing conditions. History, they say, has revealed that, in former times, Hinduism, inspite of its apparent immobility, changed again and again and reconstructed itself so as to assimilate the virtues even of rival religions. A few of these changes are well-known and have become landmarks in Hindu history. Buddhism is dead in India, but it still lives in Hinduism. It is seen in the all-embracing cathollicity of the Hindu's conceptions of God and religion, and in his tenderness for all forms of animal life. These critics further point out graphic descriptions in the Vedic, Brahman and Epic periods, when hordes of people coming from inferior sources were, as with one mighty wave, swept on to the higer livels of Hindu society. They persuasively urge that to 'Brahmanize' the lower communities is the best test and mission of Brahmanism. They would have Brahmanism furnish a cultural apex which the Sudras would look up to as an ideal towards which they would endeavor gradual'y to approximate

These appeals to ancient history have had a very great effect upon the success of the social movement. The lower classes have now met the orthodox on their own ground. The spread of the knowledge of Sanskrit, amongst the inferior classes in schools and colleges, has not been without its effect. The culture of Brahmanism has spread amongst them, and appears with ease in their best types. Their juxtaposition, on equal footing, in our Councils and Assemblies has estalbished an affinity which it is difficult to deny elsewhere. The law of marriage has been gradually modified so as to make intercommunal marriages possible in the descending order. Communities claiming to be intermediate between the four important castes of Hindu society have been reawakened and are playing the part of bridges. They are showing a tendency gradually to be absorbed on either side, more especially into the higher type. Only the other day I came across two marriages between a pure Brahman and a caste intermediate between him and the Kshatriya. The marriages were not sanctioned by orhodox usage, still they took place quite openly. A little stir was created for the moment, but the parties soon settled down into their normal place in the higher community.

In former times, the barriers of caste, when attacked, caused noise. Now they fall without sensation. The demolition of these barriers will,

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I am sure, be further accelerated by social reformers undertaking or encouraging a scientific study of the origin and growth of castes historically and ethnologically. Such a course of study based on a careful perusal of Census Reports, Gazetteers, accounts of travellers and similar publications, will form a wonderful solvent. It will readily melt caste pride and self-sufficiency, by laying bare the constituents which historically entered into the formation snd development of castes. Far-off elements from the regions of Central Asia, Scythia and Egypt will be detected in the formation of this granite. Dusky traces may be perceived in origins of vaunted purity, and gradually the truth will be borne in upon the humble inquirer that the boasted purity of his birth is only a myth. He will realize castes are, like the great river Ganges, fed by Himalayan snowflakes as also by the sewers of squalid towns. He will then find that castes take their colour, like a river, from the soil through which they advance, and their true function is to lose themselves in the swelling current of national life, fertilizing individual effort and not to run a solitary course to disappear in the barren sands of conceit and futility.

Shuddhi

The *Shuddhi* movement of the orthodox Hindu, though originally intended for re-conversion from alien faiths, has been a contributory cause of this change. *Shuddhi* cannot be restricted any more to its original necessities. If a lower caste Hindu, who or whose ancestors had at one time espoused Mohamedanism, can, by the 'spiritual alchemy' of *Shuddhi*, be reconverted to Hinduism, it is difficult to say why this same spiritual process cannot be made effective for the purpose of raising a Sudra to a higher status. The *Shuddhi* movement evoked aspirations on either side, which are having a great effect on a general levelling up of Hindu society. Why cannot a Sudra become a Kshatrya with proper *Shuddhi*, asks the Non-Brahman The ancient scriptures mention such a process. Many saintly personages have gone through it. Viswamitra and Vashishta are two noted examples of this social uplift. Once the principle is accepted that ceremonials can, like the philosopher's stone, change the lower into the higher, there are no limitations to the aplications of the rule for the solution of inter-caste troubles.

Take also the Sangathan movement. Sangathan means contact, combination and association. It is impossible to have these unless people

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meet on equal footing. About two years ago I saw a magnificient spectacle in Bombay of the effects of Sangathan. On the Dasahra day the orthodox Hindus of a locality had their *simollanghan* ceremony. The men who walked in the front rank contained a couple of inferior caste men who would never have been allowed a place there but for the feeling that, as against the increasing ravages of rival religions, all Hindus *inter se* ought to have equal status. It is a most remarkable feature of modern Hindu society that the SHUDDHI and Sangathan movements, though started by orthodox people from orthodox feelings, are now having an effect which would have been very much dreaded by those who set the movement on its feet. The attacks of rival faiths have been in this way of great benefit. They have taught Hinduism to consolidate itself. They have set free processes of thought and behaviour which have acted as solvents in Hindu society.

Women's Movement.

I now pass on to another great feature of the modern times, *viz.* the women's movement. I am very glad, that, in this very week and in another place in this city, a conference is being held where women's rights will be discussed in all their bearings. It is not my desire to go into the several aspects of the women there. In the limited time which is accorded to my speech I can only deal with one aspect of it, *viz.*, woman's right to hold and inherit property, as also her general status as a daughter, wife and widow. I am aware that there may de some difference of opinion with regard to such matters, but I can safely say that there is a growing consensus that her position in this connection is not very high, nor in strict accordance with what she enjoyed at one time in ancient India.

Beginning with the question relating to women's power of acquiring and holding property, which question is connected with the Law of Inheritance, I may say without any fear of contradiction that it has varied from time to time in Hindu Law. It is clear that the status now accorded to women as daughters, wives or widows, is considerably inferior to that which they occupied in times when the Aryan immigrant in India had developed his best institutions in the free and pure latitudes in which he lived in Vedic times. That period may be regarded as the best in Indian history when the sentiments of the Indian people had not received the adulteration from foreign

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sources which they acquired in subsequent times. The Vedas have many charms, but the best of them is that they reveal the Aryan mind in the best of its attributes. The student of the Vedic period finds scattered from place to place evidence that women occupied a very elevated place in the society of those days. This is not the place for going into the details of this question, but speaking briefly, it does appear that women then enjoyed very great freedom in matters in which they suffer from many disabilities now. Even marriage does not appear to have been compulsory in those days, and women could remain unmarried, either for the whole of their life or at least up to a very late age, devoting their time to learning and philanthropy. In the Rig-Veda one finds scattered several texts relating to this question. One of them may be mentioned here, where the Rishi speaks of women who have grown old in their fathers' house claiming a share (of the patrimony). A verse which is repeated even now at every high caste marriage ceremony by the Hindu husband, takes the form of a troth or vow by him in reply to an injunction by the father of the bride in the following terms:—'You should not prevent my daughter.....from acquiring wealth.....' The bridgegroom replies 'I will not so prevent her.' There are, likewise, instances on record of women who have been authors of Vedic teachings and held open discussions with learned men in the courts of enlightened kings. They joined in debates and held their own against eminent scholars. Women who remained unmarried for their life took their place side by side with men and enjoyed equal respect. The status of the wife, in particular, was very high. The wife was regarded, according to one Vedic poet, as the best gift of the gods 'for the purpose of domestic happiness'. The bride was 'well developed and of attained age.' It was regarded as a desirable attribute of married life that the wife should be full of self-assertion. It was a usual form of Vedic benediction pronounced by the father on the bride starting for her husband's house. He said:—'Be the ruler of thy father-in-law, of thy mother-in-law and also of thy sister-in-law and brothers-in-law.' The capacity to manage and govern the house was regarded as a necessary requisite of domestic happiness. The rituals then prescribed and observed even up to the present times point to a very high age of marriage amongst women.

In one of the verses in the Rig-Veda the grown up wife is referred to as.

'Unveiling to her lord with conscious pride.

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Beauties which as he gazes lovingly
Seem fresher, fairer, each succeeding morn.

The proprietary rights of the wife apart from the husband were recognized widely, so much indeed that a husband could not make a gift even to the gods without the wife's consent. Women often remarried. One funeral hymn says, addressing a widow who had just lost her husband and was full of grief:—'Rise, woman, thou art lying by the side of one whose life is gone. Come to the world of the living away from him, thy husband that is dead, and become again the wife of him who is willing to take thee by the hand and marry thee.'

THE HINDU-MUSLIM QUESTION

The Maharaja of Mahmudabad speaking as president of the All-India Muslim League said:—

The third question is a question of supreme moment that affects, and materially affects the realisation of either of the two political concepts mentioned above—I mean the conflict of communal bias and prejudices. I refrain from using the expression "communal interests" advisedly, for I do not believe that there is any real and genuine interest of any community, be it a minority or a majority, that is not a national interest. No national aspiration is worth the name if it disregards the interest of any community in our vast country. All castes, creeds and communities have to pool their resources together not only to ask for the introduction of Swaraja but, what is more important, to deserve it. For a sane and sensible Indian politician it is impossible to visualise an Indian democracy which has in it the taint of sectarianism; and for the majority, because it has the weight and power of a majority, to descend to the lower level of dominating a minority is a negation of the principle of equal citizenship, which is after all the very essence of demoratic rule. The apprehensions and misgivings of a minority are not unnatural and it is an obligation cast upon the majority to remove such doubts and fears. No less, on the other hand, is it incumbent on the minority not to formulate terms that are excessive and unreasonable, trenched behind a communalism which is short-sighted enough to block the reforms in which it will itself be a participant. At no time in the history of India was there the call for unity more insistent than now. The solution lies in sweet reasonableness in the majority and

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minority communities alike. Both have to make sacrifices and have to be mutually generous. A common national mentality is not obtainable on any other basis. I commend this solution to your consideration before I deal with the three subjects in their proper sequence,"

INDIAN THOUGHT IN GERMANY.

Helmutm Von Glasenapp writes in *The Calcutta Review* for Nov. and Dec. 1928 :—

One of the chief sources on which the 18th century relied, was a translation of the "Ezour-Veda." The work was supposed to be a commentary to the Vedas, in which Christian occidental monotheism was taught, but was in fact a forgery used by missionaries for the purpose of conversion.

Herder

Actual investigation of Indian literature only began at the end of the 18th century. A glance at the works of our German classical writers shows how amazing was the influence of Indian ideas on the great men from the very first, when they became acquainted with them. Already Herder (1774-1813), the prominent poet and philosopher who lived as a divine in Weimar, showed a great and so-to-say loving interest for India; in his "Thoughts on the Philosophy of the History of Mankind" (1784-1721) and other writings of his he speaks of his admiration for the "tender Indian philosophy," which cannot but ennoble mankind; he describes the Hindus, on account of their ethical teachings, as the most gentle people on the earth, who as he says in consideration of their doctrine of "ahimsa," will not offend a living creature, he praises their frugality, their loathing of drunkenness. In his "Scattered Leaves" he speaks more than once of the Indian Wisdom, he mentions the transmigration of souls and in his "Talks on the Conversion of the Hindus by our European Christians" he allows an Indian to defend his religious ideas and praises their humanity, although he himself was a Protestant theologian.

Goethe and Schiller.

A great interest for Indian ideas we also see in Herder's friend Goethe, the greatest of all German poets. Well-known are his inspired verses on the Shakuntala, where he say (I am giving a proof translation) :

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Wilt thou unite in one name heaven and earth,
Then I name you, Shakuntala, you, and all is said !

That this impression conceived at the first reading—the distich dates from the year 1791—was not evanescent is proved by the following letter addressed to the French Sanskrit scholar Chezy, to whom Goethe wrote 40 years later, on the 9th October, 1830. He says: "The first time when my notice was drawn to this unfathomable work, it aroused in me such an enthusiasm, it attracted me in such a way that I could not be quiet until I studied it profoundly and felt myself drawn to the impossible undertaking to gain it for the German stage in some way.....I grasp only now the inconceivable impression which this work formerly made on me. Here the poet appears at his highest, as representative of the natural state, of the most subtle wisdom of life, of the purest moral endeavour, of the most dignified majesty and the most earnest contemplation of God, at the same time he remains nevertheless lord and master of his creation, so that he may dare to employ vulgar and laughable contrasts, which must be regarded as necessary connecting links on the organized whole." In this high idea of the Shakuntala Goethe stood not alone. Schiller also has expressed the opinion that the whole Greek antiquity has produced nothing equal to the beautiful womanliness and the tender love that comes near to the Shakuntala in any way. Of other Indian poems Goethe, as can be gathered from his letters, has especially admired the Meghaduta and the Gitagovinda. The impulses coming from India gave a deal of stimulation to Goethe's own poetical works. Indian subjects were treated in his poems. "Der Gott und die Bayadere" (1797) and the "Pariah-trilogy." The Indian drama has influenced his "Faust" technically, as his Prologue on the Theatre shows For Indian art and philosophy, on the other hand, he had not the right understanding. Imbued with the teaching of Greek antiquity, it was impossible for him to recognise the greatness of the art so different from all Western ideas and to estimate correctly the individuality of Indian wisdom. Goethe himself did not know Sanskrit. Still it attracted him so much that he made attempts in writing in Devanagari letters, which one can still see in the Goethe-Archive.

Humboldt and Ruckert.

Here I must mention above all two men, who were both in friendly relations with Bopp and won many friends for Indian literature in

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Germany, Wilhelm von Humboldt and Friedrich Ruckert. Humboldt (1767-1835) was a minister of state of the Prussian King Friedrich Wilhelm III. He belonged to the statesmen who at the same time took an interest in science. Humboldt had a fine understanding for the individuality of Indian ideas and has shown it especially in his treatise on the Bhagavadgita. He says of this work: "It is perhaps the profoundest and most sublime work which the world has ever known," and said of his first reading of the Gita "my permanent feeling was gratitude to the fate that I could live to read this work....." The accomplished poet Friedrich Ruckert (1788-1866) has won immortal fame by his congenial and absolutely perfect translations from the Sanskrit. He has bestowed his attention on the Vedas, the Epics and Puranas and also above all to the learned poetry. Of all the versions of Indian originals the best known is perhaps that of the "Nala and Damayanti" episode from the Mahabharata, but his art of translation is best proved by his tanslation of the Gitagovinda." Here he has succeeded in giving a true version of the original text but also in recreating the rhythm and the plays on words and rhymes in perfect imitation till no wish is left unsatisfied. As a poetic interpreter of Indian poetry Ruckert is still supreme in Germany, and the attempts of others to metrically render Indian works show plainly that Ruckert is not to be surpassed—I am thinking of Adolf Holtzmann (1810-1870) and Count A. F. von Schack.

Kant.

That some results of Kantian thought often coincide with the doctrines of Indian philosophical systems, cannot be denied, but we cannot therefore assume that Kant was influenced by Indian thought. It is the case rather that thinkers arrive at similar conclusions on totally different paths. For instance, Kant's theory of knowledge with its differentiation between the physical world conceived in space and time and the unknowable thing in itself lying beyond these forms of conception are similar to a certain extent to the Maya-doctrine of Shankara, so that, according to Paul Deussen, Kant may be said to have "given the scientific basis for the intuitive doctrine of Shankara."[1] We also find certain parallels between the Kan-

1. Paul Deussen On the Philosophy of the Vedanta in its Relation to Occidental Metaphysics, Bombay, 1893. Dissimilarities between Kant and Shankara F. O. Schrader points out in his treatise "Maya and Kantianism," Berlin, 1904.

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tian and the Buddhistic philosophy. It is, for instance, a fact that Kant declared a number of questions to be unsolvable (" antinomies of the rational cosmology "), which is comparable to Buddha's refusal to answer questions like " Has the world a beginning or not ?" " Is it finite or eternal " and so on.[2] Th. Stcherbatsky has called our attention to similarities between lines of thought of Kant and later Buddhistic thinkers like Chandrakirti.[3] To the same Russian scholar we also own the proof that Kant's doctrine of the categorical imperative has its counterpart in Brahmanic philosophy.[4] Besides, he has had predecessors in his aesthetics in Indian writers on poetics, as H. Jacobi has shown.[5]

All these interesting and important but not everywhere accepted items I mention to show you how manifold relations between Kant's modes of thought and Indian philosophy can be adduced. To the subject treated here, *i. e.*, the influence of Indian thought on the philosophy of Germany, everything mentioned here is only loosely connected, because Kant, as I have said before, had no knowledge of the Indian doctrines, to which many parallels can be found in his works. In his time Sanskrit philology was still so backward that it was quite impossible for him to know anything about it.

Fichte and Hegel

It is a similar case with Kant's successors. In Fichte's (1762-1814) essay "Anweisung zu einem seligen Leben" (Hints for a blessed life) a number of sentences may be quoted, in which he comes near to the Advaita doctrine most amazingly. These analogies are partly so strong, that R. Otto has even attempted to give whole passages of Fichte in the language of Shankara.[6] In Hegel (1770-1831) we can also find

2. R. O. Franke : Kant und die altindische philosophie "Zur Erinnerung an Immanuel Kant" Halle, 1904, pp. 137-139.

3. Th. Stcherbatsk : The Conception of Buddhist Nirvana, Leningrad, 1927, pp. 107, 153-154. 160-161, 208.

4. Th. Stcherbatsky in an essay of the Russian Academy of Science. Petrograd, 1918, pp. 359-70.

5. H. Jacobi : "Die Poetik und Aesthetik der Inder." Internationale Wochenschrift fiir Wissenschaft. Kunstu, Technik. 4th year (1910) column 1379 and following.

6. R. Otto: "Westostliche Mystik," Gotha, 1926 , p. 30, *etc.*

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parallels to Indian philosophy, [7] and especially regarding his dialectics and that of the grear Mahayana teacher Nagarjuna. Th. Stcherbatsky says thereon : "Hegel in his "Phaenomonologie des Geistes" challenges common sense to point out some object which is certainly known for what, in our experience, it is, and solves the question by stating that all we really know of the object is its 'thisness,' all its remaining content is relative. This is the exact meaning of the 'Tathata,' or of 'suchness, of the Mahayanist, and Relativity, as we have seen, is the exact meaning of the term 'shunyata.' We further see the full application of the method which maintains that we can truly define an object only by taking explicit account of other objects, with whom it is contrasted, that debarring this contrast, the object becomes 'devoid' of any content, and that both the opposites coalesce in some higher unity which embraces them both. The facts are knowable only as interrelated, and the universal law of Relativity is all that is properly meant by reality. Both philosophers assure us that Negativity (shunyata) is the Soul of the Universe, 'Negativitat ist die Seele der Welt.' Reducing the world of fact to a realm of universal relativity, this implies that every thing cognisable is false, transient and illusory, but that the constitution of the real world depends upon this very fact. Even sensations and sense data (rupa) which first appeared as ultimate realities, we then gradually discover to stand in relations without which they prove to be meaningless. Relativity or negativity, is really the Soul of the Universe."

Hegel has evolved his system independently. The parallels with Nagarjuna, which Stcherbatsky has discovered, are mere coincidences of some particular results, which he has arrived at from totally different starting points as Nagarjuna. If Hegel lived still, he would certainly be vastly astonished at Stcherbatsky's comments, for all that he had heard of Indian philosophy—of Nagarjuna he knew nothing—had made no impression on him at all, so that in his writings he rejected everything Indian more or less roughly.

Schelling.

The case is quite different with Schelling (1775-1854). As it is well known, Schelling has during his long life laid down more than one

7. Stcherbatsky : "The Conception of Buddhist Nirvana," Leningrad, 1927, p 53.

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system. His interest for India was very lively, especially in his later life, when he worked at his "Philosophic der Mythologie und Offenbarung" (Philosophy of Mythology and Revelation) and lived absorbed in theosophical ideas. He admired the Upanishads, thought them the oldest wisdom of mankind and induced Max Muller to translate some of them for him in 1845.8. He placed the Upanishads higher than the Biblical books and said of the latter that "they can in no way be compared (as regards real religious feeling with many others of former and later times, especially the sacred writings of India."

IDEALS OF INDIAN WOMANHOOD.

The Maharani of Mayurbhanj said in the course of her speech at the All-India Women's Social Conference :—

We have a noble ideal to live up to, an ideal enriched by the examples of Indian women whose lives still shine with lustre, which neither time nor age can dim. It is true we must move with the spirit of progress. Whatever triumphs we want to achieve must be in tune with the traditions and ideals of Indian history and civilisation. As India cannot be India without its Himalayas and its Indus and Ganges, so the present generation can never be true to the soil without those distinctive features which have characterised the best of Indian womanhood.

The Junior Maharani of Travancore, who presided at the Conference, said interalia :—

The universities and centres of culture, even in the West, are apt to look askance at any pretensions to equal treatment between men and women, and not even the marvellous work of savants like Madame Lurie was sufficient by itself to eliminate the idea of unfitness of women for laborious and sustained scientific or literary work. It required the world war, an orientation of men's minds as well as the necessity of the economic situation and the urgency of co-operation of men and women in all fields of work and thought, completely to emancipate women in West.

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8. Max Muller : "Damals und Jetzt" Deutschae Rundschau XLI,1884,p.416.
9. Max Hecker : "Schopenhauer und die Indische Philosophie?" Koln, 1897

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Far different has been the history of women's movements in this country. In the Vedic times women had been as active members of society as men were. Not only were women composers of scriptures but authors of law-books and mathematical treatises. In regard to the law of propetry the Hindu Law at its inception was very liberal in its vindication of the rights of women to inherit property. Such rights have been restricted only by recent legislation initiated by men, who unconversant with the original texts, have failed either to march with the time or to allow and encourage the evolution of society on natural lines. It might not be very well known that in her own country of Kerala woman is the pivot of the family and her rights are fundamental and extensive.

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EDITORIAL REFLECTIONS

RELIGION AND POLITICS.

In the course of his presidential address, delivered at the last session of the Indian National Congress, Pandit Motilal Nehru observed :—

Whatever the higher conception of religion may be, it has in our day-to-day life come to signify bigotry and fanaticism, intolerance and narrow-mindedness, selfishness, and the negation of many of the qualities which go to build a healthy society. Its chief inspiration is hatred of him who does not profess it, and in its holy name more crimes have been committed than for any professedly mundane object. Can any sane person consider the trivial and ridiculous causes of conflict between sect and sect, and not wonder how any one with a grain of sense should be affected by them ?

The aim of all education and progress is to develop the collective instinct in man ; to teach him to co-operate with his neighbour ; and to make him feel that his individual good depends on the good of society as a whole. Only thus can the selfish and individualistic instincts be suppressed and the energy of mankind be diverted from mutual competition to co-operation for the common good. Religion, as practised today, is however, the greatest separatist force. It puts artificial barriers between man and man and prevents the development of healthy ond co-operative national life. Not content with its reactionary influcnces on social matters, it has invaded the domain of politics and economics, and affects every aspect of our life. Its association with politics has been to the good of neither. Religion has been degraded and politics has sunk into the mire. Complete divorce of one from the other is the only remedy.

Pandit Motilal objects to religion 'as it is practised today' by which probably he means *the* religion, evidences of which are supplied to him by the doings and feelings of communalists who alone come in contact with him as expotents of *religions*.

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The Muhammedan clamours for a few more seats in the Assembly, and this sounds to Pandit Nehru as an abject cry on behalf of religion. He himself writes that by "association with politics,...Religion has been degraded." This shows he has "a higher conception of religion," too, though that conception, as evidenced by his prefixing the predicate 'whatever' to it in the above passage, is in his mind not definite. This predication bespeaks a feeling of indifference, and perhaps also of scorn. That a man of such clarity of vision as this year's President of the Congress should confuse religion with communalism is a wonder. Communalism is base mendicancy, and if some religions have adopted that beggarly *role* today, they do deserve the denunciation not only of the President, but also of all lovers of Religion with a capital R, which as the President truly observes, is by such attitude of men who speak in its name, degraded. Pity it is that even that religion President Nehru seeks to dissociate from politics. What he points out to be " the aim of education and progress " has its sanction in that higher conception of Religion alone. For what do politics and society stand for ? For the establishment, surely, of a reign of ethics instead of one of brutal instincts which would otherwise gain the upper hand. The only ground for assigning superiority to the former over the latter is a recognition of superhuman Law, which governs the destiny of all beings, human and sub-human. That recognition is Religion, and in the degree that this recognition finds concrete expression in the lives of individuals and societies, are these individuals and societies genuinely religious. In Greece it was Sophists, and in India Sandehavadins that doubted the existence of such law, and declared all institutions, moral and social, to be simply man-made, which being creatures of the human intellect, could be dispensed with at pleasure by human beings themselves. The consequence of these doctrines was disorder. Socrates in Greece, and after

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him Kant in Europe, established the supremacy of moral law on the unshakable ground of divine reason. From the time of Manu in India, Danda, a synonym of which is Dharma, and which, as a well-known verse of Manu has it, is an offspring of the Divine Being Himself, has been considered to be the eternal foundation of polity. That religion, so conceived, should be entirely distinguished from communalism, to which because of the short-sightedness of a section of *maulvis* and *pandhas*, its sacred name appears to give its holy sanction, is necessary not only for political reasons, but in the interests of true religion itself. But that politics should divorce itself 'completely' from Religion in the higher sense as well, is depriving political activity of its ethical lever, which will convert it simply into base diplomacy; and that politics, 'as practised to-day,' unluckily is. As there is need of distinguishing pure politics from foul diplomacy, so there is need of recognising and emphasising true religion as entirely distinct from mean communalism. True politics is only a means for the realisation in practice of true religion.

BACK TO THE VEDAS.

The following brief report of S. C. Bose's speech at the Youth Congress has appeared in the papers :—

At this time, he said, he must openly and fearlessly speak about the two schools of thought, one Sabarmati school of Gandhi and the other the Pondichery school of Arabindo Ghose. The former would take them back to the days of the bullock cart and declare that the soul was so important that physical culture and military training could well be ignored. The Pondichery school told them that the best way to conquer nature was not to fight her but to seek refuge in contemplation. He protested against the passivism inculcated by these schools of thought and declared that India today wanted a philosophy of activism. India to be free must fight the modern enemy with modern methods both in the economic and political sphere.

We must resist the cry of back to the Vedas on the one side and on the other the meaningless craze for fashion and change of modern Europe.

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MR. BOSE appears evidently to mean by the Vedas "the bullock cart." That the civilisation of which the Vedas are the time-old exponent is not one of 'bullock carts,' is recognised even by scholars whose natural bias is against the religious scriptures of the Hindus. We wish MR. BOSE had acquainted himself first with the literature that deals with this all-important subject and then pronounced a judgment as regards what India has from time immemorial hugged to its breast as treasure divine. Pandit Harprasad, in his presidential address at the last Oriental Conference, held at Lahore, warned scholars against blindly following translations of the Vedas by Europeans. But even in these translations MR. BOSE will find testimonies not of a savage, but of a highly refined civilisation which betokens a complete harnessing of the powers of nature. The *Brahmachari* in A.V.X.5.6 is spoken of as going from the Eastern to the Northern seas in an instant, as it were, सद्यः, the houses and buildings plans of which are delineated in the hymns are besides being spacious and roomy, in which provision is made for all sorts of comforts and healthy luxuries, many-storied. The political and social arrangements appear even for modern humanity ideal ones. All the reforms advocated by Mr. Jayakar, who presided at the All-India Social Conference, and extracts from whose address we publish elsewhere, find their authority in the Vedas. To Mr. Jayakar the conditions depicted in the Vedas appear to be far superior to those from which European society has emerged, presumably also to the present state of things in the west. He would gladly go back to those conditions, and ignore Mr. Bose's exhortation to resist "the cry" that calls humanity in that direction.

POLITICS AND SOCIAL REFORM.

It is interesting to find political leaders concentrating their attention on social reform. Mahatma Gandhi has long since

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included in his programme of constructive work the removal of untouchability, but as President Nehru points out :—

As to untouchability, a great deal has been said but very little work has been done. It should, in my opinion, be the duty of every Congressman to help actively in this work to the best of his ability. Untouchability must be abolished altogether, so far as Congressmen are concerned, and no person who refuses to associate with untouchables as his equals should be permitted to belong to any Congress organisation. The All-India Spinners' Association is doing good work in both directions but it needs further support and its work should be supplemented by lectures on sanitation and formation of village and circle committees to promote cooperation among the villages.

The President goes on :—

The campaign against social customs which retard national growth is essential for the success of any programme, but we have so far paid the least attention to it. The *purdah* and the other disabilities of women are a curse we should wipe out without delay. If woman is the better half of man, let us men assist her to do the better part of the work of national uplift. To get rid of *purdah* and to reorganise domestic life no money is wanted. Every individual can, and should, do his best.

If there was anything lacking in this regard in the presidential address of Pandit Motilal, the deficiency has been made up by the Chairman of the Reception Committee, Mr. J. M. Sen Gupta, who says :—

The entire social fabric requires a thorough over-hauling, and has to be revolutionised; no amount of tinkering or superimposition of piece-meal reform would serve our purpose. A frontal attack should be led on the forces of reaction. If it is found that Hindu culture means *purdah*, and Mohammedan culture means the *harem*, both must go. If Hindu culture means caste system and marriage before puberty, and Mohammedan culture means polygamy, none of them should have a place in our social polity. Mere mutual toleration for Hindu and Mohammedan culture is not enough. It is at best a negative virtue; something positive must be done and the shackles alike of the *Shariats* and the *Shastras* should be unceromoniously cast off if they are found to stand in the way of formation of a united nation.

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PARDA AND SHARIYAT.

We know of no Hindu *Shastra* that prescribes *parda*. As to *shara*, the opinion of the *ulema* themselves wavers between two opposites. Just to hand is the latest issue of *The Review of Religions*, which commenting on the recent reforms in Kabul says :—

In a statement recently made by him in Delhi, the Afghan Consul-General in India has considered it necessary to contradict certain stories which have been circulating in India, regarding his sovereign master having, since his return from Europe, embarked on certain radical social reforms in his country. Among other things, he declared that the report regarding the King and Queen endeavouring to secure the abolition of the purdah was "a fantastic story." The Consul-General, however, further on in his statement, himself admits that the Queen and ladies in court observe "what is known as religious purdah," in which the covering of the face is not included. This is perhaps exactly what the detractors of the so-called reforms in Kabul have alleged and what they object to. We know that the question as to whether the Islamic Shariat does or does not enjoin that the face of every Muslim woman should be kept veiled, is one on which opinion to some extent differs.

... ...

If the noble wives of Holy Prophet and those of his exalted companions could work their way through to every desirable achievement, without casting aside the veil, it should be equally possible for the women of Afghanistan to do so whilst still observing the purdah ordained by Shariat

POLYGAMY AND ISLAM.

As regards polygamy, the editor of the same Review, besides observing :—

The singular position of woman in Western Society and the peculiar mentality that she has developed under these environments, have made polygamy particularly abhorrent to Western minds, and Islam, as it sanctions polygamy, has come to be regarded as an unnatural and immoral religion. The force of this condemnation does not spring so much from a realisation of its defects, as people seldom try to go deeper into such things, as from a seeming outrage of some superficial sentiments that have been given undue importance in the existing social order.

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reproduces from the "Times of India Illustrated Weekly" what purports to be a confession of satisfaction with her lot by "One of four Wives," one i.e. of the highest number of co-wives that Islam allows. The reader will find it interesting reading.

"To my English sisters, I am an object of compassion and sympathy, but let me assure you that I am as happy and contented as they are, if not more so.

"Let me disabuse your mind of a very erroneous idea prevalent among you that all men in the East have more than one wife. Religion sanctions it, but custom does not. It is the privilege of the rich alone, those who can afford it. Women, all the world over, are expensive to keep. Unlike the West, it is considered demeaning for a woman to work for her living during the lifetime of her husband, except in the very low class of society. Hence if a man cannot keep more than one wife, he does not indulge in this luxury.

To this self satisfied 'wife,' woman is a luxury which may be bought with wealth!

Why do yon believe me to be unfortunate? When I hear of you as pitying my lot, I simply resent it. After all, what is dear to a woman's heart? A comfortable home, a peaceful life, fine clothes, rich jewellery, a husband's love and children. I have all these. I can see some of you give a broad smile when I talk of 'a husband's love.' 'How can a man love four wives at a time?' argue some. Let me explain it. If you have a number of children, you love them equally well, but when one is ill or in trouble, all your affection is fixed on him to the total exclusion of others. So is my man. He has a large heart, with four compartments. When one is open, the others are shut automatically. It takes only a little training and comes very easy.

One out of four compartments of her loving husband's heart is enough for this easily contented wife. And this compartment remains open, as she explains herself further, for a week every month. Food enough for a love-hungry woman! How compassionately she looks upon the lot of those whose husbands command not the means to divide their hearts, and

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to keep them open not wholly but partially, each compartment yielding in its turn to the key of a none too jealous wife. She goes on :—

"But are you quite sure of your husband's love? Is he yours and yours alone? Is he not faithless to you many times over, if not in deed, in thought at least? Do not the "stars" move him? Does he not over and over again break the Tenth Commandment. Does not Miss This or Mrs. That make him repent of his marriage with you?

The mere possibility that a wife apparently more fortunate might perhaps be disturbed sometimes by doubt as to the fidelity of her husband, for in the world there are 'stars' and "Miss This" and "Mrs. That" who may prove seductive for him at least mentally, is consolation to this stern moralist of a co-wife that the division of the love of her husband, which in her case is certain, may probably be not a worse misery than that from which the poor victim of monogamy suffers. For a man that has married more wives than one is surely proof against the charms of these "stars".

A lady reader who happens to be by, remarks that she would like to have similar confessions from the other three wives also. For then alone will the picture of the "Zenana" be complete.

SHASTRAS AND SOCIAL REFORM.

As to the age of marriage, prescribed in the Arya Shastras, the Veda has it :— 'After brahmacharya the maid finds a grown-up husband". The division of Society, too, in the earlier scriptures is into classes and not castes.

If the fling which Mr. Gupta has on the *Shastras* is not intended simply as an ostentation of impartiality, so that when you denounce the *Shariat*, you have, to keep the scales even, to denounce the *Shastras* also, we should advise him to please first study his theme and then speak on it. The condition he attaches to his condemnation cannot save him from

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the charge of shallow though smooth-looking rhetoric. For the Hindu the wisest advice is to fall back on his primeval scriptures which he recognises to be the fountainhead of his time-old thought and activity.

SWAMI SHRADDHANANDA.

The Secretary, Arya Samaja, Karachi has sent us the following letter from Acharya Gidwani :—

My dear Doctor Ahuja,

I am sorry I will not be in Karachi on the 30th to participate in the celebration of Swami Shraddhananda's anniversary. I came in close personal touch with Swamiji during my stay in Delhi and as a matter of fact, the first direct call to leave my college to join the Non-co-operation movement came to me from Swami Shraddhananda. He had a clear vision. When I asked him at that interview as to what he would do with all the youngmen he was calling for, he said he would send them out to village to carry out a programme of mass education.

Swami Shraddhananda was a man who conceived great ideas and had the energy and practical wisdom to carry them out. If he had done nothing beyond building his Gurukula, his claim to greatness would have been beyond dispute. But in the evening of his life when he thought he would seek the solitudes to which his soul called him, he heard the anguished cry of Mother India in distress and since those days of Rowlatt agitation he traversed the country from one end to the other carrying to the multitudes, that came to meet him, the message of freedom. His work for Shuddhi and Sanghathan that won for him the crown of martyrdom was also a chapter in the Fight for Freedom. Men who lack toleration for other faiths may see menace in such movements of internal reform in Hinduism. But Hindus, I trust, will show the courage to carry out the great work hallowed now by the memories of Swami Shraddhananda and Lajpatrai.

Many things come rushing to the tip of my pen from my store of reminiscences. But I will just put down one.

It was at the Cawnpore Congress when Mrs. Naidu was delivering her Presidential address when I found myself next to Swamiji at the back of the Congress platform. I asked him if he would tell me the secret of his

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wonderful vitality at his old age. Then he spoke to me of his habit of early rising and exercise. He said that even in Railway compartments he requested his fellew passangers to make room for him so that he may go through his exercise.

Swamiji had an indomitable will, strong views about men and movements and a frankness which was almost embarrassing. His autobiography would have been a remarkable document. I requested him once to put down in black and white what he had told me at Cawnpore, for the Hindi magazine which I was conducting at that time. But the reply was that he found nothing in his life that he would hold up as an Ideal to his fellow men. *The humility of Greatness.*

Swamiji is one of those Rishis, who guide and protect our race.

Yours sincerely,

Sd/ A. T. Gidvani.

THE LATE LALA LAJPATRAI

Lala Lajpat Rai, the great patriot and philanthropist, the Lion of the Panjab, passed away on the 17th of November plunging a whole nation into mourning. It is generally believed, not without reason, that the brutal attack upon him by the myrmidons of the police—when he was leading a peaceful procession in the interests of peace and order gathered together to give a bit of their mind to the thrice unwelcome Simon Seven sent out to India to drive into her people their utter helplessness in the face of organised imperialistic arrogance—accelerated if not actually caused his death. The circumstances of the death have, therefore, invested it with the halo of martyrdom and driven another nail into the coffin of unsympathetic and alien bureaucratic misrule in this country. The Lala has, by his martyrdom, helped the cause of Swaraj to an astonishing extent. Even the man in the street now painfully and shamefully realizes that under this rule not even the greatest among us is immune from disgrace or insult and that the mightiest of our countrymen are completely at the

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mercy of the meanest limb of the all-powerful organisation that has us in its awful grip.

Lala Lajpat Rai was known to us when we were a shining schoolboy trudging unwillingly to school. He was known to us when we were a college student and he was known to us when we entered public life. There were times when we were intimately associated with him in public work and there were periods when we had intimate personal relations with him and his. We had, therefore, unique apportunities of studying him at close quarters both as a man and as a leader. The one outstanding characteristic that struck us was Lalaji's princely generosity. He was ever ready with his purse to succour the needy friend and the waifs and wastrels of the nation dying of hunger. He was forgiving to a fault. Though a bit quick-tempered when roused to indignation or roughly and, in his opinion, unchivalrously handled, he was ever ready, nay, anxious to forget and to make amends. He brought phenomenal charity of judgment to bear upon his formation of stable verdicts about individuals, groups and parties. He never shut his eyes to the bright side even of those who had deserted him in the hour of trial, betrayed their comrade in arms when they thought they had reason to believe that he had become *non est* and left him in lurch on various occasions, to save their precious skin. He was one of the pioneers of Arya Samaja propaganda in the Punjab and was one of the three lieutenants of the late lamented Pandit Gurudatta – the other two being the late Shraddhananda and Lala Hansraj late Honry Principal of the D. A. V. College Lahore. The Arya Samaj was Lalaji's first love and he had a soft corner in his heart for this first love – whose powerful hold upon him could not be successfully challenged by the subsequent attachments that he formed to the last day of his life.

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His life was a life of constant devotion to the cause of the religious, moral, social, economic and political salvation of his beloved motherland of unabated and unremitting suffering at the hands of those that hold her in bondage and of phenomenal sacrifice in the holy cause. He was a man of irreproachable moral character, undaunted courage and unbending integrity of purpose. He was a leader of whom any nation, past or present, would be proud. His memory will be treasured as a national heirloom by countless generations of Indians yet unborn, long after his beloved country has emerged from the cimmerian pitch darkness in which he found it and has taken her rightful place of intellectual and moral dominance in the comity of nations – long after the gracious sovereign of the past has become the compelling moral force of the future. Lajpat Rai is dead. Long live Lajpat Rai.

IN MEMORIAM

It is with a lacerated heart — a heart with a void that pains – that we record the death of Dr. Keshav Deva Shastri. Dr. Shastri had been our class-fellow and was a beloved friend to the last breath that he breathed on this planet. We met him a fortnight before his demise and neither he nor his wife nor we ourselves dreamed then that the end was so near or at all near. Keshav – as we always called him – was an incorrigible optimist. He framed ambitious schemes which some of us even called utopian. The schemes were ridiculed and laughed to scorn. Yet he was neither convinced, nor cowed down nay not even ruffled. Even nouseatingly persistent criticism of a scheme – conceived in the right spirit and for the promotion of the right cause – on the ground of mere impracticability and insurmountable practical difficulties left him without a frown or even a slight crease on his brow. His optimism was so

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persistent and insistent and his amiability of disposition was so provoking that he almost always succeeded in getting his schemes accepted by his colleagues, and in many cases he even successfully worked them out. This irrepressible optimism was the cause of his premature demise. He never would look ugly facts in the face or rather his optimism transformed them and clothed them with roseate hues. When he was ill, many of his friends ventured to suggest that the ailment from which he was suffering was serious and that he was being gradually reduced to a skeleton. But he would simply laugh away these gentle suggestions as mere proofs of affectionate over-solicitude and preferred to believe that he was merely suffering from Bronchitis and was fast recovering. One week before his death he sent us a cheerful message assuring us that his recovery was being speeded up. Alas! Death would not be cheated of its dues. It is not an indulgent friend that takes the intention for the deed and even helps in transmuting the one into the other. We offer our sincere and loving condolence to Mrs. Shastri and to a very large number of Dr. Shastri's friends and admirers.

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THE WORLD OF BOOKS

Karma Yoga: By yogi Bhikshu. To be had of the Latent Light Culture, Tinnevelly, India. Price Rs. 6/4. Pp 138

This small book of 138 pages contains eleven lessons on Karma Yoga. Its main theme that activity—incessant activity—should form the keynote of a Yogi's life follows the well-known and higly appreciated teaching of the Gita. Quotations from western writers support on accasions the thesis of the author. We wish all such borrowings were acknowledged. The first para on p. 114 is for instance taken *verbatim* from *The Varieties of Religious Experience* by James, but as inserted in this book passes for

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the author's own writing. To Yogi Bhikshu the world of being is a manifestation of thought. The latter is not one but many. Purposes take on a body and pass through a variety of lives. One fails to see how these independent purposes connect themselves with one another in bonds of an order which includes them all. Each individual soul is a 'crowd' of psychomeres. This accounts, says Bhikshu, for the multifareousness of desires and wills that arise in us and cause indecision. The object of the Yogi is to quiet that noise. Why ? The Yogi has no individuality. What is he ? A crowd will not govern itself. Somebody has for that purpose to rise above the crowd, and in the human soul, as conceived by Bhikshu, that high-rising element is wanting. To which of these 'purposes' is the teaching of Mr. Bhikshu addressed ? In the course of their progress towards self-fulfilment these 'purposes' pass through various planes of existence. Some of them remain attached to the earth after death, and unless appeased and aided by their descendents, punish the latter. Hence the necessity of *Shraddha*. For scions in the west Mr. Bhikshu does not prescribe the Hindu form of *Shraddha*. Their *pitris* will be satisfied if only charity is practised in their name. Why this invidious distinction between Eastern and Western manes ? References are made to the *Vedas*, and an attempt made to interpret their teaching, but the writer appears to have neither studied these scriptures seriously nor understood what the sacred verses imply. He says he is reluctant to open his mouth on this subject, and it were better had he stuck to that resolve of his. His mystic ignorance should thus have remained mystically safe. A highly useful theme has been marred by interspresions in it of superstitious explanations and vague theories. Considering its bulk, the book is priced too heavily.

ब्रह्मचर्य सन्देश :— By Prof. Satyavrata Siddhantalankar. Published by The Sharma Trading Co., Lohar Chaul, Bombay 2.

Professor Satyavrata has, for the benefit of the Hindi-knowing public, translated into Hindi his English production, 'Confidential Talks to Youngmen,' which appeared a few years back, and was highly spoken of in the press. By his consummate mastery of Hindi, the writer has made his translation look quite as an original production. The subject dealt with in the book is so important that translations in different languages will never be too many. The youngman of today is badly in need of enlightenment on sexual questions, and if he can find for his guide a professor who as an alumni of the Gurukula has himself benefited by a life

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of *Brahmacharya*, and by his thorough study and masterly presentation of the subject has imparted to it the chastity of his own unsullied thought and life, he should consider himself specially fortunate. The foreword by the late Swami Shraddhananda adds to the book a charm of its own.

कुरआनः— By Shri Prema Sharana Pranata Price R 1/4/-

This is part IV of the Hindi translation of the Quran by the author, who has already placed before the Hindi-knowing public three parts which precede this volume. The present part begins with Sura-Araf and ends with Sura-Ibrahim. It thus comprises eight chapters of the Quran. The motive at the back of this production is, says the author, to familiarise the Hindus with the teachings of Muhammedan scriptures. We are deeply in sympathy with this object and wish it every success. In the interest of cultural comity, it is highly essential that the two sister communities should intimately know and understand the spiritual treasures which each values so highly.

The Path to Peace: By James H. Cousins. Published by Ganesh and Co. Madras.

The author is a profonnd student of cultures. He traces the progress of democracy in the West from the French Revlution, when the triple ideal of Equality, Fraternity and Liberty began to flit first before the eyes of Europeans. How limitation of the idea of human brotherhood within the walls of Europe, and there too restriction of it further to the male sex alone cramped the movement, as had Greek civilization done before it by dubbing all the peoples autside Greece as barbarians has been demonstrated by the poet-philosopher to be the result of a narrowness of outlook in the originators of the triple formula. European imperialism is a later attempt to join the peoples of the world, but here too racial mania, instead of forging bonds of equal union, is soldering fetters of slavery for non-European nations. The last European war was an inevitable result of the land-hunger of European nations, which had its unheathy repurcussions on the mutual relations of the exploiters themselves. The only remedy of the present ills of civilised Europe is to turn to the East and imbibe the cultural ideals of the Veda embodied in the artistic self-expression of India. As an example Dr. Cousins explains the spiritual significance of three of the images of Shiva, which combine in their design the symbols, in the Ardhavarishwar idol, of mother- and father-principles, in the Chandreshwar icon, of wisdom and asceticism, and in the Chidambram image, of forms and the formless.

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This, says the author, is his answer to Miss Mayo's 'Mother India.' What Wilson calls candidates for humanity are in every country an object of pity, while the inner greatness of every nation finds its expression in the spiritual ideals which it symbolises in its art and religion and philosophy. And in these India, even in these days of its decadance, has many a point to give to progressing Europe and America.

The Path to Perfection : By Swami Ramakrishnananda. Published by Sri Ramakrishna Mutt, Mylapore, Madras.

Our physical life cannot escape death. Immortality belongs to the soul, the man within. Within ourselves, therefore, should we seek perfect bliss. For this we have to renounce the pleasures of the senses, and give ourselves up entirely to God. This is the gist of Swamiji's earnest pleadings on behalf of ascetic religion which looks with contempt on the joys of the world.

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